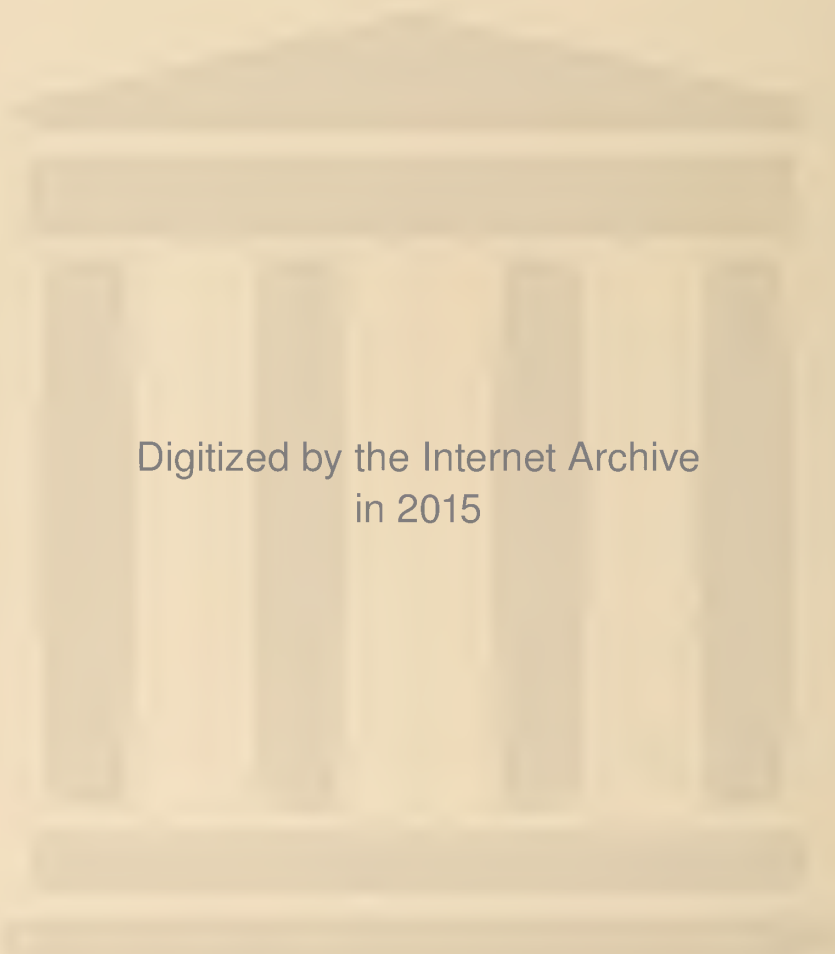


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WOMAN'S WORK FOR WOMAN.

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VOLUME XIV.—1899.

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# WOMAN'S WORK FOR WOMAN.

VOL. XIV.

AUGUST, 1899.

No. 8.

WHEN the Korea Mission was founded there was no permission to preach, and the man was alive, and by a revolution might be placed on the throne, who eighteen years before had put 20,000 Roman Catholics to death—two facts which it is necessary to bear in mind in order to properly understand the early history of the Mission.

A NAPHTHA LAUNCH for Africa—longed for, dreamed of, has been actually ordered from the Pennsylvania Iron Works, to ply in the waters of the Gaboon, particularly between Libreville and Angom. The launch will be 31 feet long, 9 feet in the beam, with a draught of 26 inches and a six horse-power naphtha motor. It will be built, furnished and transported at a cost of \$3,000.

THE launch for Africa is the gift of a generous friend of missions, whose name is not made public. It is a memorial to a precious child and will bear her name, "Dorothy," and "gift of God" it will be as it carries the missionary swiftly through the miasma of tropical rivers, or brings the light of life to thousands of poor savages. Only blessings will go with the *Dorothy*.

A MEMORIAL of Mrs. J. G. Wishard has been received from Teheran Station, which shows equally how beloved she was in their little circle and how highly the missionaries are esteemed in official circles. The funeral of our quiet Indianapolis friend was attended by the Native Church in a body, by heads of departments and corporations, many Persians in full uniform including the representative of the Shah, and the seven leading Europeans of Teheran headed by the British Minister, Sir Mortimer Durand, were pall-bearers. Among physicians of various nationalities at the Persian capital, Dr. Wishard is in the first rank.

It seems that dear Mrs. Laughlin died Sunday morning of May 14, instead

of the 3d, as was understood from the cablegram. People are remarking what a wonderful letter that was of hers which we printed last month.

IN a letter from Syria printed in WOMAN'S WORK for June, Mrs. Doolittle made reference to her mother, Mrs. Shaw, who has been living with her five years, at her own charges and doing good as she had opportunity. We have now to record the death of this "self-denying and consecrated woman," which occurred, from typhoid fever, at Deir el Komr, June 2. The burial was at Beirût. The missionaries write that they "mourn her loss to the family here and to the work of Christ."

THOUGH Beirût, Syria, has a supply of pure water, we often hear of typhoid fever there. The last case within the missionary circle was Dr. H. H. Jessup's son Frederick, who was getting about, in June, after a siege of forty-eight days in bed.

THE Board is informed by cable that Rev. J. M. Allis, D.D., of the Chili Mission, is in a critical condition from cerebral difficulty. Mrs. Allis is in Wooster, Ohio.

ADMIRAL DEWEY has not changed his ground, as stated in his letter to WOMAN'S WORK FOR WOMAN of March last, respecting the fifty Chinese who fought alongside our men in Manila Bay. The *Tribune*, June 23, quotes a Minnesota man who was asked by the Admiral to visit a certain member of the Foreign Relations Committee of the Senate and to urge upon him to secure citizenship for these men, as recommended in the official report of the battle. "They were good enough to fight for us, and they are good enough to be American citizens," said Dewey.

ON the second Sunday in May, Rev. J. B. Rodgers preached his first sermon in Spanish (written) at Manila, finding

happily that it is not a tediously long step from the Portuguese which he learned in Brazil to the Spanish language. Mr. Rodgers and Mr. Hibbard have rented a house in Manila and have their families with them.

How the battle of Manila influenced relations between China and other nations is shown, more clearly than we have seen anywhere else, in an article, "The Far Eastern Question," by Dr. Raymond of Union College, found in *The Outlook*, New York, of June 24; price ten cents.

DAILY prayer-meeting in the Assembly Room was, on July 7, devoted to prayer for the world-wide Conference of 1900, the presence of the Programme Committee in an all-day session at "156" prompting thereto. Dr. Judson Smith, Secretary of the American Board, is chairman of that committee as of the Conference, and no one outside the current of preparation has any idea how many committees are holding laborious sessions with reference to this great event. The themes of the first morning will be, *Authority and Purpose of Foreign Missions*, and *Review of the Century*. Voices of noted men from all parts of the world will be heard here, and every woman within 500 miles of New York who is interested in foreign missions should aim to get at least a taste of that Conference.

WHILE auxiliary meetings are suspended during hot weather in a few large cities, the mass of our constituency meets regularly all summer, and a grand field we study this month. The Board of Foreign Missions never saw such reaping in the first fifteen years in any other of its missions. Thanksgiving for Korea!

THE health of Mrs. H. G. Underwood of Seoul demanding a change, she has gone with her husband on a trip to Vladivostock, the military fortress of East Siberia.

COMMENTING on Korean singing, Miss Wanbold says "It is a comfort to know there are only twelve keys."

A CHINESE was asked if he could tell by the music whether there was a wed-

ding or a funeral. He replied, "No, but the people who make it know."

TWENTY years ago Dr. W. W. Eddy of Syria witnessed bitter opposition to the truth at Bussa in the Sidon field. This summer, revisiting the place, he was delighted to find a church of fifteen members and a considerable Christian community.

PLAGUE at Alexandria this season is sure to cause a stampede from Egypt northward into the Turkish Empire.

No report yet from C.E. Convention.

Is your monthly concert or prayer-meeting a little sleepy? Try our letters from China (p. 226); they ought to rouse up anything that is not dead.

It would surprise people in this country to know what Chinese Christians have suffered on account of their connection with foreigners during the disturbances of the past year. Mrs. Faris of Ichowfu mentions an "inoffensive old lady" who, in winter weather, was "bound, nearly naked, to a post for two days," because she would not surrender the deed to her property.

A PITIFUL case near Peking was mentioned by Mr. Fenn. A young church member living alone in a heathen village was thrice beaten, was denied use of the village well, the mill and field insurance. His mother, a widow for more than twenty years, was dragged through the village with a rope about her neck, her body pounded with iron implements, cutting to the bone in places, while her neighbors yelled, "You will follow the foreign devils, will you?" This woman would not deny her faith, and answered that she followed the true God. She and her son united with the church only last November.

FOREIGN missions begets the spirit of missions on the foreign field and that again makes home missionaries. This is the process going on in all live missions, and Lakawn, in Laos, is one of the places where it is going on. The Christian Endeavor Society there is helping pay the salary of two Laos evangelists among the Kah Mools, from whom Dr. McGilvary turned back so reluctantly a year ago.

## OUR MISSIONARIES IN KOREA: AND POST OFFICE ADDRESSES.

Miss Susan A. Doty,	Seoul.	Miss Katharine Wambold,	Seoul.	Miss Margaret Best,	Pyeng Yang.
Dr. Eva H. Field,	"	Dr. Georgiana E. Whiting,	"	Mrs. Win. B. Hunt,	"
Mrs. D. L. Gifford,	"	Miss M. Louise Chase,	Fusan.	Mrs. Graham Lee,	"
Mrs. S. F. Moore,	"	Mrs. Chas. Irvin,	"	Mrs. S. A. Moffett, M.D.,	"
Miss Esther Shields,	"	Mrs. Cyril Ross, M.D.,	"	Mrs. W. L. Swallen,	"
Mrs. H. G. Underwood, M.D.,	"	Mrs. W. O. Johnson,	Taiku.	Mrs. J. Hunter Wells,	"
Mrs. C. C. Vinton,	"	Mrs. Jas. S. Gale,	Gensan.		

*In this country:* Mrs. J. E. Adams, Topeka, Kas.; Mrs. O. R. Avison, Smith's Falls, Ont., Can.; Mrs. W. M. Baird, 1310 Topeka Ave., Topeka, Kas.; Mrs. F. S. Miller, 1907 Carson St., Pittsburgh, Pa.; Miss Ellen Strong, Portland, Oregon.

## THE OPPORTUNITIES OF FIFTEEN YEARS IN KOREA.

The history of the Presbyterian Mission in Korea has been that of passing through one door of opportunity after another.

The fact that the first treaty with the Hermit Nation was secured by the United States opened door Number One. When that treaty was ratified, a few keen eyes—not many on this side the ocean—saw that the hour had struck to enter Korea with the gospel, and one day the cable from New York to Shanghai vibrated with the single word "Corea." Except for the efforts of two Scotchmen on the northern border, this cablegram was the first voice from Protestant Christendom to molest the age-old heathenism of Korea. It was destined to wake the echoes from end to end of the kingdom. The young physician who received that message understood that he was to go, in as unobtrusive manner as possible, to the capital of Korea and try whether his medical skill could keep him there and could open a path for the preaching missionary. Dr. H. N. Allen reached Seoul September, 1884, and so bore himself as to commend him to the U. S. Minister, Gen. Foote, who made him physician to the Legation. No Korean could object to that. Thus was seized the first opportunity.

December 5-8 following, Seoul was distracted with a bloody insurrection. Six Koreans were murdered at an official dinner-party, and a seventh, the most prominent of all, a cousin (or nephew?) of the king, was terribly mangled and like to die. This was Min Yong Ik who had been Ambassador to our country and had been sent around the world in the U.S. *S.S. Trenton*. The American doctor was summoned and, single-handed, he withstood thirteen Korean so-called physicians who wished to pour their black wax into the gaping wounds. They looked on in wonderment while he sewed them up and tied the arteries. A Chinese general also looked on and

had the sense to employ Dr. Allen to tend the wounds of twenty of his soldiers who had engaged in the *emeute*. These surgical operations were in the main successful, even the prince making a slow recovery.

Gen. and Mrs. Foote and all the Europeans fled as soon as possible from the insurrection scenes to Chemulpo, the port. Not Dr. Allen. He wrote: "We couldn't if we would and we wouldn't if we could. I came to do just such work. I can't leave these wounded people. . . We shall live in the Legation with the old flag flying, and trust the kind Father to care for us." It required no small degree of nerve, for Mrs. Allen at least, to stay behind where buildings were burning and bullets now and then whizzing in the streets.

These events opened a wide door of opportunity. Not only ours but every branch of the Church, which has since established a mission in Korea, avails of the advantages won at this time.

In February, 1884, the Board of Foreign Missions had, through a friend, received an offer of \$5,000 from the estate of Frederick Marquand with which to found a mission in Korea. To this sum a lady in Cleveland added \$2,000, and a pastor in New Jersey \$200 more. But there were doubters. The condition in Korea was unsettled and likely to remain so for some time. It was a poor country. European powers were skirmishing off Port Hamilton and Vladivostock and who knew but she would soon be dismembered between them? Besides, we had missions enough on our hands. Many old stations were even now undermined. To this view was opposed a far-sighted statesmanship and unshakable resolution, but it was nearly three months before it carried the day and the Board formally accepted those generous gifts. Thus was founded the first Protestant mission to Korea and a great door of opportunity, Number Two

in point of time, was opened before the Presbyterian Church.

The good offices of Lieut. Foulk, who became U. S. *chargé d'affaires* at Seoul, forwarded missionary opportunity Number Four. Could anything have been more humane or conciliatory towards a heathen sovereign who was easily startled, than the proposition for a Royal Hospital to be conducted on principles of Western science? For 400 years there had been a sort of dispensary at Seoul under the king's patronage and, in 1885, a thousand persons were nominally connected with it and accordingly fed from the government crib. This body of pensioners was, of course, a foe to the new project. Some foreigners also opposed it as "a proselyting institution." But by favor of the King it was established and, with tact, was made a source of pride to the whole people. The announcement that physicians in charge would receive their salaries "from a benevolent society in America which supports similar institutions in China" was well received among the people to whom China was ancient suzerain. The building, simply a Korean house of the better class, accommodating forty beds, was put in repair by government. The King named the hospital *Hay Min So*, "House of Civilized Virtue," and when Rev. H. G. Underwood arrived, April 1885, he found it in full swing, "four to six operations every morning and about seventy dispensary patients in the afternoon." This was the first institution of Western civilization established in Korea.

Opportunity Number Five grew out of the call for a medically trained woman. Within three months after Miss Ellers reached Seoul (July, 1886) she had been professionally useful to the Queen, and received from her many proofs of affection. The way was now fully prepared for single women in the mission.

It is not within the scope of this short article to follow closely a history of fifteen years. We may pass on to search for the missionary's opportunity in North Korea. Seoul was at first the center of all things. What opened the door into the provinces? (1.) Traveling Koreans who had been converted through the labors of Rev. John Ross had returned and led some of their countrymen to Christ.

Among the first men baptized at Seoul were certain of these and in 1887 a Korean helper was appointed to labor in Pyeng An province. (2.) Absence of obstacles. The reigning dynasty had withdrawn support to Buddhism. There was no entrenched literary religion. Hearts were swept bare and when a warm, living message came to them it was welcomed. But, emphatically, the Japan-Chinese war ushered in the day of opportunity. When, in the perils of that period, Rev. S. A. Moffett stood by the Christians at the risk of his life, and when two Korean Christians suffered themselves to be led out to the execution ground rather than deny their faith, attention was favorably drawn towards a religion that made such followers.

Opportunity Number Seven was such as pertains only to a young mission, unhampered by precedent and ruts—the chance to strike out on new lines and after modern methods. Well has this been availed of.

The Korea Mission holds the greatest of all its opportunities in its hand to-day. Now is a time of outpouring of the Spirit of God and the contagion of a new-born Christianity.

The first Lord's Supper was celebrated Christmas Day, 1887, in Mr. Underwood's house. About that time "seven baptized Christians" were present at a service. Last year 1,153 communicants were received to 24 churches. Membership is above 2,000. In round terms, there are 10,000 Protestant believers in Korea.

"It is the evangelistic spirit fostered in the training classes which, *carried back into all the country churches*, has led to the formation of new groups of believers."

"The spread of Christianity is due almost wholly to *spontaneous evangelistic efforts of Korean Christians*. The Church growing up is indigenous, self-supporting, self-propagating, and bids fair to cover the land."

It is because our brethren in Korea realize their opportunity that they are spending themselves and being spent so fast, and yet so joyfully, in their wearying journeys, their exhausting examinations of catechumens and candidates for baptism. They know the joy of harvest and it nerves them to strenuous tasks.

Here we may stop to suggest how different results would have been through failure to seize, in its turn, any one of



these opportunities. Can those early givers cease to be grateful that they gave at the start? Those who put their shoulders under the infant mission and

the chief blessing came. Medical skill was for a time all powerful. It will always take its own honorable place, but it was not through miracles of surgery



OUR FELLOW CHRISTIANS AT SEOUL.

Photographed by Mr. Grant.

guided and pushed her to her feet may have had their burdens and disappointments, but how rich their reward to-day! We may profitably notice, also, that some persons and instrumentalities which in the beginning were much counted on did not become, after all, the source of chief blessings to Korea. There was Rijutei. He was exploited in letters from Japan. His picture was printed in America. He posed as another "man from Macedonia." Poor Rijutei fell under bad influences and, while he was doubtless the means of waking up much interest in Korea, he slammed to the door, if not of personal salvation, of opportunity to be the first Korean apostle. Diplomacy was in the lead once. It still has its sphere, but it was not that way

that the wicked forsook his way. It is the simple, unbaited Gospel of Jesus, proclaimed fearlessly, broadcast; taught and lived in love and faith and devotion, that has brought showers of blessing to the parched valleys of Korea.

We must heed the lessons of the past fifteen years and buy up our present opportunity. So far from this favored mission not needing prayers of the Church, it is the very hour to cry mightily to God that the harvest may fully ripen till the little one has become a thousand and all Korea is the Lord's. This is a time of tension for our brethren, and bodies wear out under tension. It is the last time in the world to be niggardly with the Korea Mission.

### THE UNWORKED FIELD OF SOUTHERN KOREA.

We must not think the battle is all won in Korea, nor permit the joy of harvest in the North to turn our prayers from those portions where it is as yet the season of seed-sowing.

In Southern Korea work is yet in the

pioneering stage and we occupy but the one province, Kyeng Sang. Two years ago we moved inland to Taiku, the capital. This is the newest work of the mission. Taiku is the third city of the kingdom, having a population of per-

haps 64,000. The province is the choicest\* in the country and sends up the largest taxes to the king. No other Protestant mission occupies the field. It is practically unworked and we hold it alone. The country is one of mountains and valleys. The people are agricultural and every valley is dotted with its thatch-roofed villages set among fields of rice and barley.

Pioneering is hard work. No fellowship, but the unvarying deadness of heathenism; stupid in sinfulness with no sense of sin. After a month's tramping among villages where probably no missionary had ever been, I came out to a town where was a group of Christians, and it was like entering heaven.

No man can come so near to claiming the promises of the father of the faithful—"I will make of thee a great nation"—as the pioneer missionary. As he sits in his guest room and expounds salvation by faith to his heathen visitor,

\* One living in Chulla says that is "the richest and most fertile"; another says Gensan region is "most beautiful, most wealthy, most prosperous."

or stands in the market place and preaches the forgiveness of sins and sells his literature, he has a joy that is all his own—the joy of Abraham, the joy of faith. I have never known moments of such near approach to God as when, on leaving some little group of villagers with apparent interest in their hearts, and a supply of purchased literature in their hands, I have silently lifted them up and placed them in the hands of Him who sitteth on the throne and left them there; or when, after working the villages of some valley, I have stood on the pass where the road went on and looking back committed the work to Him.

In one or two places small groups of believers have sprung up. May the prayers and faith of the Church not be relaxed by the sound of victory in one part of Korea, but rather lead her to gird herself for this part of the field yet untaken, and to press on to conquest of the whole.

*James Edward Adams.*

## HARVEST IN NORTH KOREA.

FIRST QUARTER OF 1899.

Reports from all districts are as ever most encouraging, although there is much effort on the part of Roman Catholics to draw people away from the church, and a good many are said to have gone over to them. In fact the sifting process which has been expected is going on all about us, but in the midst of it there is continual progress.

Mr. Whittemore recently spent two months in North Pyeng An province, traveling as far as Eui Ju.\* He visited nineteen of the twenty-four groups of believers, saw people from all but one group, and examined and received 132 catechumens. From the new groups springing up here and there through the Northern province, there promises to be a repetition of the ingathering which the church here has seen. We are praying the Lord of the harvest to send laborers for those fields already white. What would a pastor in the homeland think of a parish of the extent of Mr. Whittemore's? He would not long be left in full possession. The heart of many a Christian teacher at home would

be gladdened by having a people as hungry for knowledge of the Scriptures as are these Koreans.

Mr. Lee has made two trips down into the Whang Hai province, holding a training class five days in a central village and receiving 54 catechumens.

Mr. Swallen's great pleasure in the trip which he took into his newly appointed district was a delight to see. He found the people so much more receptive than those among whom he had been working on the East coast [at Gensan.—ED.] that instead of the necessity of seeking opportunities, the difficulty was to supply the demand for teaching.

Mr. Moffett, during two trips on the Soon An circuit [South Pyeng An province.—ED.], met with an encouraging response to the call for subscriptions towards the support of a Korean helper, nearly all having been paid for half a year. There was an attendance of 50 at a training class held eight days, and more than 80 from different places were received on the list of catechumens.

To a part of this district two of the best women of the city church were re-

\* Wi-Ju on the map, page 217.

cently sent out by the Home Missionary Society—formed by Korean women themselves—with the result of greatly increased interest among the women there. When the two returned from their preaching trip, before stopping for food or rest, they came to my study and with radiant faces told where they had visited and how been received. One said that along the way they often had many insulting things to bear when they were known as Christians, but she smiled and added: “That does not make any difference when it is for Jesus’ sake, and when we can bring home such things as these,” and she handed me some spirit garments and a little brass implement given up by a sorceress who has ceased using incantations to demons and now knows the true God.

At three places in that district where last year there were only from one to three believers, there are now thirty at one and nearly twenty in each of the others. From one place the people walk six miles to church service, and at one village Mr. Moffett recently baptized three women, 56, 62 and 70 years of age (one having followed him fourteen miles to receive baptism), all of them happy

as could be, though ignorant of almost everything save their new life and joy in Christ.

In the city church four deacons have been ordained, and the people have given nearly \$200 (gold), towards the new church building. There is great need of this. The people cannot begin to be accommodated even as they now worship, in two separate places, men and women apart. There have been comparatively few baptisms, it being thought best that this year should be one of establishing, after the wide ingathering of previous years. However, on a recent trip of five days, Mr. Moffett baptized twenty-seven, saying on his return, “What can one do when all the conditions are met? Neglect to gather in sheaves?”

These are the same kind of facts—are they not?—which you have heard from here many times before, and from lack of time many such are never told. But may they never grow old for us either to tell or to hear! It seems to me we should live day by day by the text, “I will *make mention* of the loving kindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us.”

[Now Mrs. Moffett.]

*M. Alice Fish.*

### ITINERATING AMONG THE WOMEN OF SEOUL STATION.

[Dr. Whiting made 12 evangelistic trips last year, visiting 30 different communities.]

SEOUL STATION, opened 1884.

FIELD: 57 counties, all but 4 reached.

POPULATION: about 5½ millions.

CHURCH MEMBERSHIP: 970.

MISSIONARIES: 18; of whom 6 are wives and 6 single women.

If it were possible I would like to give you a picture of the different groups of Christian women visited the past year, and to let you also have the precious privilege of seeing how God is working with them.

It has been a period of severe testing to Christians of Ahn San. One of the men, denying his faith, became a veritable “wolf devouring the flock,” causing them to be summoned by the magistrate and beaten, and stirring up the whole city against them. Several failed to stand the test. One of the women, a very busy one, longing to read the Word, found time in less than a year to learn, her only help being occasional questions answered by her husband.

At Tulumok, a very old woman has become a Christian who first heard the gospel nine years ago, from Mrs. Gifford.

The work at Emul, forty miles south of Seoul, is the outcome of the hospital. A sorcerer brought her little boy to the hospital, where he was cured, and she became a Christian. She went to her home and preached diligently. She could not read, but preached what she had heard, and laboriously learned to recite a number of hymns which she taught to others. Four women of her village now believe and gather for worship on Sabbath. Not one of them being able to read, their service consists of prayer and going over and over the few hymns they have learned. In spite of their poverty they are very happy. No work has been done among the men.

A woman of Sinturi has preached in several villages. Five or six women and one or two men are reported believers. They have asked earnestly for

some one to go down and teach the men.

On our first visit to Tang Kol, the Christian woman whom we went to see was away from home and the master of the house said we could not stay there. We arrived just at dark, and there being no inn in the place he had

“Though I die, I cannot help but believe.”

In Satkai where the work is a little over a year old, nearly the whole village calls itself Christian but many of the women could not tell who Jesus is. On our first visit we were depressed and almost overwhelmed by their ignorance; on the second trip we found the majority could give the story of the gospel. With joy and thankfulness we realized that the Shepherd had been feeding His sheep. At Charumi, a work only four months old, are some very intelligent Christian women. We had the privilege of taking down the articles of spirit worship in the house of one of them. Among additions to believers at Oopun are a woman seventy-five years old who gave a clear testimony, and a sorcerer with her husband, mother and father-in-law.

Sorai is a little bit of home. The whole village of sixty houses, with two exceptions, is Christian. Imagine going to a village and not having to ask the question, “Are you a Christian?”

It was a great privilege to see them together for worship, from fifty to a hundred on the women's side and as many more on the men's side of the church. At the cities Pai Chun and Hai Ju hundreds of women came to see us and a hopeful work is going on in both places. The year has been one of inestimable privilege, and it is with a heart full of thankfulness and joyful expectation we look forward to seeing how God will “make bare His holy arm” in the coming year.

*Georgiana E. Whiting.*



MISSION DAY-SCHOOL AT YUN-MOT-KOL.  
Photographed by Mr. Speer.

to receive us, but forbade our preaching. Early next morning he told us we must go away, but later sent in a message that if I was very tired I might stay one day but must not preach. The four Christian women of the place begged us to stay, and before the day ended the master of the house asked to hear the gospel. On the second visit we were well received. These women earnestly ask for some one to come and teach their husbands, who have most vehemently commanded, threatened and opposed them. One of the women said,

#### A BIBLE TRAINING CLASS OF KOREAN MEN.

The class was held one month last winter at Seoul. There were twenty-one in attendance, representing seventeen places. From the hardships which some endured you can judge the eagerness of the class to study the Word of God.

We had just closed a class in the Kok San field. Being near the students' homes, they had come over the mountains, each with his bag of millet or

string of cash and paid their own expenses. On the way home we visited one of the churches which had shown much lukewarmness. After several days spent with them in revival services, they were urged to send some one to the Seoul class. They said they could not do so; they were building their church and needed all their money, and none of them was able to go the five days' journey and leave his work for a

# KOREA MISSION

month all at his own expense. It was urged that even if they used less on the building and sent some one to Seoul who would come back and teach them what he had learned, they would more than make up the amount in increased spirituality and liberality of the believers. After a season of prayer one man who attended class last year said: "I'll give one day's wages to send some one." Another and another said he would do the same, until ten of the thirteen days' wages required to pay the expenses of a trip to Seoul and back were collected, and they decided to send their "leader" to the class. Then one old man said: "Well, since Mr. Kim is going, I'll send my grandson along. Hecansesomething of the world and attend the class." This was a mixed motive, but so far, so good. Then another said: "Well, I'll send my son along." Result was, the



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church that could not send one sent three, all good, earnest students.

Then came the tramp to the capital. The missionary had on solid footwear and his feet kept pretty well. Besides, he had no pack of clothes on his back. The Koreans had their feet wrapped in strips of coarse, homespun cotton cloth and straw sandals tied on. The first day we waded through snow, slush, water and mud, but after that roads were pretty good. The young men were farmers' boys, not used to long tramps, and their feet soon blistered. They sat down in the roadside inns, ran threads through the blisters and toasted their feet over hot coals till they dried up, and then limped on till another blister arose under the tender skin. They ate half-cooked rice and slept in dirty inns full of vermin, and walked one hundred and forty miles to the class and one hundred and forty miles home again.

While they were studying in Seoul, they were fed through the kindness of friends in America; otherwise they could not have attended at all. The class at Seoul, where four missionaries teach and where the students can see Christian work in its more advanced stages, is far superior to classes held by one missionary with a country church.

Each evening a prayer-meeting was held in the church in which the students took a full share of responsibility, and before the class broke up they contributed among themselves a sum equal to twenty days' wages to help support a class for women which was held just after their class adjourned.

The men went back to their seventeen churches with hearts and heads full of the Spirit and the Word, and I have no doubt they found many hungry hearts to feed with their new supply.

*F. S. Miller.*

### LOVABLE KOREANS.

The new missionaries were still strangers to Koreans of Pyeng Yang, having come up from Seoul only five days before, when the boy fell ill. After a week of dysentery the sight of his little wasted body was almost more than his mother's heart could bear. If she only had proper food for him! But like many unfortunate mothers who have been transplanted from the Occident to the Orient, she had not been able to nurse him long, and now for weeks he had been leading the precarious life of the bottle-fed infant. After he fell sick nothing agreed with him, and from the poor substitutes prepared so carefully and administered so hopefully he turned away in disgust. "Oh, if he only had a wet-nurse!"\* his mother exclaimed.

*Amah* caught the word. She was a sensible little woman, with face and hands rough and red with hard work and exposure to the weather. Straggling locks peeped out from under the white kerchief that bound her head, and encircling her body just under her armpits was visible a strip of brown skin that certainly was shocking to those who had never known the custom. But underneath that brown skin was as motherly

a heart as any fine lady's. "Oh, he certainly should," she cried, in a burst of pity. "How can he live on food that comes out of a tin can. Who ever heard of such a thing! It is pitiable, pitiable!"

The word flew forth and an hour or two later, at bedtime, in came the blind man, a devil-worshiper and fortune-teller by profession until he was apprehended by the Gospel. He said he had heard that the boy's mother would like to get a wet-nurse for him, and if so, he would see what could be done. So he went out again into the night, no darker, alas, than his brightest day, and they heard afterward that he went hither and thither on his quest among the Christians, until three o'clock in the morning.

The boy slept that night for the first time since he was taken sick. *Amah*, bustling in early in the morning and looking more like a shaggy, work-toughened little horse than ever, asked eagerly if he had rested. "I could hardly sleep for thinking of him, and every time I woke up I told God about it, how you had left your homes and come so far just to enlighten this dark world, and now the boy is sick, and you are so anxious! I thought He would make him sleep." Later, while the morning was still fresh, there came a knock at the door. Baby

\* In 1886 Dr. H. N. Allen could not get a wet-nurse for love or money.—Ed.

lay in his little basket. He had just turned his head away, gagging weakly at the mere sight of his bottle. His mother went to the door, and there, her sin-seamed face beautiful with the spirit of love and helpfulness, was the old sorceress, and behind her, fresh, rosy, clean, was the baby's wet-nurse, a girl of eighteen, wife of one of the Korean deacons. She had arranged to feed her own baby on rice during the day, so that she could come and give life to the little ailing child of the foreigner. With

scarcely a word she took the little fellow in her arms and held him close to her gracious, bountiful young breast, and he, as unquestioningly, accepted the nourishment he needed.

Sometimes people who leave the beaten tracks of travel and visit our remote little country ask us if we really can learn to love these poor, hard-featured, not overclean folks. Some of us are very ungrateful if we do not love them, for we owe them much.

*Annie Laurie Baird.*

## A DOCTOR'S BEGINNINGS IN KOREA.

It is now six months since I began work in the government hospital at Seoul, and in that time I have seen only one woman who did not want to listen. I am still studying the language, and as medical work was, by the mission, placed secondary in importance to study, I am seeing patients that come but not making any effort to increase the attendance. During the seven months I have had:

New patients.....	849
Returns .....	1,275
Total.....	2,124
Minor operations..	43

Since Dr. Avison's return to America, the responsibility of the in-patient department has dropped itself on my shoulders, as well as the building of our house. Dr. Vinton sees the men patients every other day, and our Korean helpers see easy cases on alternate days. Certainly the in-patient work is the most profitable, from the evangelistic standpoint, for although one can see a large number of patients at an afternoon clinic, it is only for a few moments and while they are waiting for medicine and are not in a very good humor to listen. In-patients, though fewer in number, are under daily instruction by the missionary and the Korean Christians, and even in our short period of hospital work we have had the privilege of

seeing several brought to Christ.

One woman came with a gash in her neck which she had made with suicidal intent, because she was angry at another



SECTION OF THE GOVERNMENT HOSPITAL, SEOUL.

woman and wanted her spirit to haunt her enemy. She was here several weeks and went away confessing her faith in Jesus. She certainly was a very different woman and we hope was truly converted. Several months ago I operated on the eye of a blind woman. The operation was not successful, but the woman has learned of Jesus during her long stay in hospital, and seems to be happy and contented in her faith even though she cannot see. She has the helper sit and repeat Bible verses and hymns to her and in this way has learned

a good many. Another woman came to the hospital very sick and was here a long time before I could find out what was the matter. During this time she too was learning. A successful operation restored her to health and a few weeks later she went out happy. She is quite a young woman and we hope may do much good in telling the story to others. She asked Miss Shields for a book to give to her husband.

I am so glad to be a missionary and am glad to be right here. The most any of us can do is very little, but God blesses the little and blesses the stum-

bling efforts we make to tell of Jesus in this difficult language.

The dwelling house is being built a short distance from the hospital. They are laying stones for the foundation now, and it takes several trips a day to keep them from laying them all up on end and to see that they put the proper amount of lime into the mortar. I am also trying to do a little work among women in the church, by teaching a class Sunday, but some days I am too tired to talk Korean well enough for it to be profitable.

*Eva H. Field.*

### GLIMPSE OF A YOUNG OUT-STATION IN SOUTH KOREA.

[Miss Chase spent 63 days in itinerating last year.]



BY THE ROADSIDE.

Thanksgiving Day found me 25 miles inland on one of my itinerating trips, in company with Miss Brown of the Australia Mission and one of our Korean women.

We had sent down to Fusan for fresh supplies two days before, and the first sound we heard outside in the early morning of said festive day was the voice of the errand boy, who had returned with our food baskets filled with fresh bread, cakes, a nice roast chicken, etc. We spread our little Korean table which was about a foot high and sat on the floor and there ate and talked in the tiny thatched native house, just as merry as we could be, and gave thanks from our hearts that we were permitted to have the joy, all other joys excelling, of giving the gospel to the heathen.

When we first entered the city (Kim Hai) we were besieged by sightseers; the inner court and all about the quarters were crowded with men, women and children. We went into our little room and sat quietly for about three hours, not allowing any one but our

Bible-woman to open the door, for it was our first duty to those heathen people to impress upon their minds that we had come among them to preach the gospel and not to be gazed upon. The men thought that, as we were foreigners, we would not mind having them look over the wall into our quarters, a thing which would be the height of ill manners towards their own women. They soon learned that we know all about their customs and, as gentlemen, passed on.

There is a small room in the compound where we stayed, which the few Christians have bought and use for a church. Our first evening there was prayer-meeting night, and Miss Brown and I were no more than started in the service when such a crowd of noisy people gathered, just to see the foreign women, that we hastened back to our room and sat in darkness all the evening. Had we lighted a lamp, the paper windows and door would have been torn out in order that curious eyes might be gratified. The hardest thing about traveling in the country is the absence of privacy.

After a three days' stay we were able to take up regular Bible study with the eleven Christian women, and each afternoon and evening we held services. Every meeting was well attended and many seemed anxious to know the truth.

Kim Hai is a city where missionaries have thus far spent only a week or two at a time. There are two baptized Christians here, one man and one woman.

*Maria Louise Chase.*



## ONE THING THAT HINDERS IN KOREA.

Suni is a little girl in our neighborhood, pale and delicate, often ill with chills and fever, who lives with her widowed mother and a brother about twenty years old. They are *yangbans*, that is, they belong to the higher class, and with the old yangban pride Suni's mother finds it hard to appear out of her house to do any work, though poverty has sometimes driven her to it. She drearily sews for her living when sewing is to be had, and she and Suni sit and starve in their little cold house when she cannot obtain it.

Where is the brother? Oh, he attends a school and studies away in English and Chinese, hoping for a government position or to become Korean teacher to one of the foreigners, willing to do that kind of work for which he is not fitted, but not willing to work with his hands to support the mother and little sister who need his help so much.

Suni's mother is a Christian, and missionary friends have been willing to send the little daughter to school. But when they have asked, "Why do you not send her where she will be well fed and cared for, and grow into a useful woman, instead of letting her grow up

in ignorance here?" there is always one excuse or another. Perhaps the true reason has at last come out, and it reveals a Korean custom which has to be considered in dealing with this peculiar people. Each household is not a law unto itself, but the family is the unit.



THE HOUSE MISS STRONG LIVED IN ON THE LEFT.

Every family is like a clan in old feudal times, and the younger must obey the elder; so, when Suni's uncles or distant cousins object to her going to a Christian school (though they do nothing for her support), she does not go.

This is just one of many hindering customs which the missionary must take into account.

*Ellen Strong.*

## A CHAPTER ON DIFFICULTIES.

There are many difficulties in the way of would-be Christians in Korea. Two instances, noted last Sabbath, are typical. First: Fear of an ungodly husband.

I had been told there were several women in the village of Tong-tun-nai who came to church whenever their husbands were away from home, but that the husbands now make it a point to loaf around the house Sunday on purpose to keep their wives away from church. I was thus prepared for the announcement Sunday evening that Mrs. Kim, wife of the money-lender, was coming to see me. A sort of flutter ensued; the men were straightway ordered by a Korean sister into the rear room, the door between the two rooms being secured and guarded by a boy. The little outside paper door opened, four

women entered, and one introduced Mrs. Kim saying that "out of a loving mind she had come to salute me." We had time for only a brief conversation, which was interrupted by a noise of some one trying to enter, which so frightened the women they soon concluded to go; so, after careful reconnoitering to see that no enemy was in sight, they went out quietly, and some one remarked: "Mrs. Kim's husband is worse than a tiger." This woman is one of a class who believe secretly for fear of their husbands' wrath. Wife-beating is not uncommon here, and Christian women in America know nothing of the difficulties these Korean women have to encounter.

My second instance illustrates how becoming a Christian means, to many, financial loss. Some months ago, when

helper Chun was at Tong-tun-nai, Mr. O.'s wife seemed at the point of death and he came to Mr. Chun asking for medicine. Mr. Chun told him he knew of no medicine but prayer, and went out to Mr. O.'s home and spent a good part of the night in alternate song and prayer, after which the woman revived. From that time Mr. O. desired to be a Christian. His employer heard of it, and sent him word that he must give up his position. His duties were to keep the ancestral burying-ground in order, and prepare food for sacrifices which are offered at the graves at stated times. In return he had a house rent free, a piece of land to till and the privilege of gathering fuel from his master's forest. As his faith and knowledge were alike small, Mr. O. replied that he would not be a Christian. But he was at this Sunday evening meeting and said that he had now a strong desire to become a Christian. He had no house to go to, and feared that his family of five would suffer if he were to lose his present position. He was exhorted and commended to God. His case is not peculiar.

Thirdly, difficulties arising from ignorance. At the magistracy of Yang Tu, the only Christian man in town is the butcher. He was considered a sort of giant in his youth and has now, in the prime of life, a magnificent physique. He destroyed his idols more than a year ago, when Deacon Chun visited the town and he heard for the first time of the one true God. He left off drinking and gambling and became a new man. He and his two daughters can repeat the Lord's Prayer and the hymn, "What can wash away my sin?" No one in this man's family can read, and he said he often feels much disturbed because he can make no progress in knowledge. He has a clear grasp of the facts of sin and personal salvation, and surprised me by his knowledge of the life of Christ. On Sabbath he can only go over what he already knows, sing his one hymn and pray. There are hundreds of homes where this is experienced; in some congregations the majority cannot read. They are always urged to learn, but it is a great task for those whose days must be spent in manual labor, who do not know how to study and have no teacher.

I pass on to a few difficulties which Christians meet with. One is with regard to keeping the Sabbath. Farmers have less trouble than others, but even they are strongly tempted in the busy season to work on the Sabbath. In one district outsiders said: "Those Christians will find it impossible to work their farms, losing four days every month." The little band of Christians determined to show that it was possible to keep the Sabbath and succeed as farmers, and agreed together that, by God's help, they would do as much in six days as their neighbors did in seven. The year has proved, in that region, that the Christian can raise as much rice as his neighbor, and yet rest four days per month.

Some merchants find it difficult to observe the rest day, as the rice merchants, who receive their supplies daily. Keeping open an hour or so in the morning obviates all difficulty, but the question arises whether even this ought to be tolerated by the church. At a recent examination at East Gate Church in Seoul two rice merchants, partners, were among the applicants. They gave satisfactory evidence of a change of heart and life, but this morning opening of their shop on the Lord's Day was considered, by their pastor, a bar to baptism.

The butcher has his trials along this line. An ox or pigs are commonly slaughtered every fair day, and as these come each fifth day they must often fall on Sabbath. If the butcher refuses to slaughter, he is accused of putting the public to great inconvenience. The Korean butcher's only capital is his knife, and he is regarded as of the very lowest order of society. It is difficult for one accustomed to obey all orders from superiors, and to be treated more like a slave than a man, to stand out against commands, threats, even blows, for conscience' sake. If the anniversary of the ancestral sacrifice happens to fall upon a Sabbath, the yangban's orders are most peremptory. Shall the shades of his ancestors be disappointed of their feast for the sake of some foolish whim that this dog of a butcher has taken into his head? One butcher told me that he decided to observe the Sabbath, but such a row ensued that he gave it up, only stipulating that he should not go to

work till after morning service. He said he would try it once more, and if they should beat or imprison him he would only be suffering for righteousness' sake.

I mention two other difficulties encountered in the past few days. One, that of a young man's inability to *love his wife*. This young man told me there were two things for which he longed—to see a church established in his village, and that he might be able to love his wife. In a country where there is no love-making *before* marriage, as might be expected, in many instances there is little or none *after*. Parents select a life companion for their son without any concern as to whether he will love her or no. They consider the social standing of the bride's family, and their means. This young man, Mr. Youn, said that when away from home, after prayer, he sometimes thought he had repented, but as soon as he got home and met his wife the feeling returned upon him that this was not the woman God intended to be his wife at all and that the devil had led them into this mistake. His wife is above the ordinary Korean young woman in ability and general attractiveness, can read well, and is an earnest student of the Scriptures. She also has the same burden, having to struggle constantly against a feeling of aversion for her husband. Since they live in the same house with

half-a-dozen brothers and sisters, it is not necessary to speak often to one another. They are both under twenty-five years of age and the life they look forward to is void of joy.

Lastly I mention the difficulty of being outspoken. Yesterday a woman of fifty odd years told me that she would probably have to leave her family. Her husband is dead, and she is the only Christian in a large well-to-do household of the upper class. Korean men and women do not commonly eat in the same room, and she had been accustomed to eat with her little grandson. The other morning his father happening in the room at the time of the morning meal, saw his little son put his hand over his eyes and ask grandma to say grace. The man was very angry that she was teaching his children the foreign doctrine. If she could be content to believe quietly she would have no trouble, but since she "cannot but speak the things which she has seen and heard," she will probably have to leave her home.

Recently, a son took his mother by the arm and led her out of the house, put her through the front gate and shutting it, told her to go. He would not have her living with him to make Christians of his family.

Let the prayers of the Church ascend constantly for these who are coming "through great tribulation."

S. F. Moore.

## HOW TRAVELERS MAY MISJUDGE MISSIONS.

MISS ROSE LOBENSTINE of New York accompanied her brother to China last autumn at her own charges and without appointment under the Board. She therefore writes to her friends from a point of view somewhat outside that of the mission circle, and the following extracts from a recent letter are the more interesting on that account:

"I am so glad I got out of New York. It had a strong hold on me. I love it now almost foolishly, but it contains my best and dearest on earth so there is some excuse for it. I wish I could multiply myself many, many times to meet China's awful need. I see it all so plainly now. There are so many in New York to do the little I was doing. I never knew anything about heathendom—one only understands many things by means of contrasts.

"We only come gradually to understand the condition here. I look back four months and recall my thoughts. I thought matters had

been exaggerated; I had been led to very wrong ideas, yes sometimes, that I had been deceived. I recalled what I had been told by missionaries at home and it seemed much overdrawn. I did not then know how systematically the missionaries had gone to work here in Nanking to keep us in ignorance of some things; how they had planned to keep us distracted and interested in pleasant things, so that our first impressions might not be too dark and sad. I see how easily travelers misjudge missions. I realize how little visitors understand us or the strain of the life. We seem to them—yes, only a few months ago, they seemed to *me*—rather a favored lot. Well, it is a merciful Providence that lets us down into the real facts of the case so gently.

"It is nice that we can learn many things here (at Nanking) first—much of the dread of launching out in An-Hui will be gone before we move. Personally I cannot feel grateful enough to David for writing the 103d Psalm. I don't know what I would do without it, for I cannot express my sense of God's goodness to us, but that Psalm helps.'

## A SNAPSHOT AT THE KOREAN SCHOLAR.

Not all the gentry by any means are scholars. Those who have attained to this are marked and honored men. They are all but worshiped by the mass of the people, are given the freedom of every city in the kingdom and admitted as distinguished guests to the presence of the highest, free of pass. Chinese characters seem to have, for this few, a consuming fascination. Not so much the thought conveyed as the character itself seems the object of veneration.



"WITH A MAGNIFICENT STRIDE."

From them he "builds" forms of expression and verses, as a child builds enchanted castles from blocks of vari-

ous sizes. Two scholars can find sufficient to argue on, to interest one another, from a single character, and as there are in use some 12,000 characters, we might say they have a fund to draw on that will last for a quarter of a century. No attempt is made to write more than original ditties or mottoes.

For the unlettered gentry Chinese has no charm. They keep a few learned expressions at their fingers' ends as a sort of bulwark of defence, when hard pressed, but as far as possible they avoid the subject. Their life, since shut off from intellectual pleasure, consists in material pleasures, dress and enjoyment. This class of scholar is exceedingly common in Korea. In immaculate white he emerges from the holes and corners of every mud village. If he is an official of importance he does not walk alone, but is assisted by the arms on each side. If he ventures by himself it is with a magnificent stride that clears the street of indifferent passers and commands only on-lookers. In one hand a pipe, three feet long; in the other a fan; over his eyes two immense discs of dark crystal, not to assist him in seeing but to insure his being seen. —From *Korean Sketches*, p. 185, by Rev. James S. Gale.

## RULES FOR THE NATIVE CHURCH IN KOREA.

WHICH ARE READ ALOUD WHEN CATECHUMENS ARE BAPTIZED AND BY THEM ASSENTED TO PUBLICLY.

"I. First, since the Most High God hates the glorifying and worshiping of spirits, follow not the custom, even the honoring of ancestral spirits, but worship and obey God alone.

"II. The Lord's Day being a day of rest and a God-appointed holy day, let neither man nor beast do any work therein, even to the pursuance of one's livelihood; unless it be absolutely necessary work, let nothing be done. Labor diligently six days, and as for this day, observe it strictly.

"III. Since the filial reverencing of parents is something which God has commanded, during the life of your parents piously reverence them, and using all strength be faithful to them as by the command of the Lord.

"IV. Since God has appointed one woman for one man, let there be not only no abandoning of each other, but let there be a wife and no concubines, a husband and no lewdness.

"V. Since the doing of the holy doctrine is the first thing to be done, let every person persuade those of his own house, praising and praying, and with one mind trusting and obeying the Lord.

"VI. Since God has ordered that we shall live by working, let no one eat and be clothed in idleness. Be not lazy; tell no lies; be not covetous; steal not; but by all means follow an upright livelihood, and using strength, feed yourselves and your families.

"VII. The Holy Scriptures not only forbid drunkenness and gambling, but since from these things spring quarreling and fighting and killing and wounding, do not dare to commit them. Also do not make, eat, or sell either wines or opium, and keep not a gambling house, and thus debauch the conduct of men."

—From *Report* by Secretary Robert E. Speer.



“EVERY DAY BRINGS A SHIP  
EVERY SHIP BRINGS A WORD.”

### KOREA.

MRS. GRAHAM LEE, the first woman missionary to live in PYENG YANG, wrote March 8:

We have had more of our number than usual on the sick list this spring, but don't think we feel or look gloomy about it. A happier, more congenial company of missionaries would be hard to find anywhere. If you were here you would rejoice with us in our happiness. God is so good to us all the time and gives us so much to be thankful for.

#### NEW MISSIONARIES.

... Every morning they spend diligently studying Korean. They enjoy it and are getting along well with their language study. It is really surprising to some of us—the rapid progress these new people are making. Mrs. — is just a fine woman. Wish we could find another such young lady as Miss —, but that would be hard to do. The women are all so fond of her.

One Korean woman about fifty years old has, during the last five months, learned to read the character, just by getting a little help from this one and that one. She now reads nicely. She says: “It is not by my strength that I have learned, but by the grace of God. Could such an old woman as I learn, except by God's grace?” We have many such interesting cases.

PYENG YANG, May 13.

#### OUR WOMEN'S CLASS\*

is in session; 23 women came for the whole time, besides 9 who could stay only five days, so much work to do at home, and 2 more came last night. Isn't that fine? Dr. Fish takes chapel exercises at 9 A.M., Mr. Swallen at 10, in the Parables; Mrs. Swallen from 11 to 12 in the Life of Christ; Mrs. Hunt singing at 2 P.M., Miss Best from 2.30 to 3.30 in Luke, and E. Sunsaing an evening review.

Later: Well, Saturday evening 11 more women came to the class from Sunan, Chai Chak,

\* It is understood that these women's classes are no expense to the mission.

etc. This makes 46 altogether. I feel like saying “Praise the Lord!” Don't you?

MRS. J. H. WELLS wrote also from PYENG YANG, April 19:

You can understand that married women can not very well do country work and leave the little ones in care of Korean women. I have tried, however, to do some work around and in the city, in the way of teaching in Sunday-school, visiting in-patients at the hospital and women near me. I have had, until the last few weeks, a class of girls which numbered 22, but now Mrs. Hunt has taken charge and I have a class of 23 young women. Three days in the week I teach an hour in the girls' school. Koreans are beginning to want their girls educated. Three little girls have announced to their parents that they do not want to marry but will become teachers of the gospel. I can not vouch for the length of such determination.

I also have a class of young engaged girls and married women who meet at my house twice a week for study of arithmetic and geography. Of course these meetings are always opened with reading from the Bible and prayer. We have a total enrollment of 30, but some come in from the country and are not regular; some have been with patients at the hospital. You know when a sick woman comes she usually brings part of her family with her. One girl, 14 years of age, recently became engaged to a boy of the school. He takes his meals at her father's house and, contrary to custom, evidently has opportunities to occasionally speak to his love. She knew her arithmetic lesson so well one day, that I wondered and asked her how she knew. She modestly blushed, dropped her eyes to the floor, and said one of the boys had taught her. Another day one of the young married women showed me some Chinese writing her husband had taught her. Some of the school-girls have recently begun to study Chinese, and they have advanced re-

markedly in singing, taught by Dr. Fish and since by Mrs. Hunt.

Our visits among the women give us much pleasure, although we occasionally run into a house of small pox.

As usual there are a great many inquirers and  
CROWDED HOUSES EVERY SUNDAY.

All the spring our woman's building has been so crowded that the girls' class had to be taken to another house.

#### CHINA.

REV. W. O. ELTERICH wrote from CHEFOO, May 2:

Chefoo has a population of nearly 80,000 and is still growing. People flock here from all parts of Shantung, and from other provinces, too; hence it is a splendid field for evangelistic work along certain lines. There is probably no place in North China where street chapel work can be carried on so successfully. For years something has been done along that line, but not until last August was it possible to conduct it on the present scale. This was effected by the purchase of suitable buildings by Dr. Hunter Corbett, on one of the principal business streets of Chefoo.

#### NEW TOOLS.

Here a commodious *preaching hall* is daily crowded by listeners from all classes of society. A *museum*, which is considered one of the best equipped in China, is a drawing card for thousands who are thus brought under the gospel message, no one being admitted until he has listened to the preaching in the hall. Its value also as an educative factor cannot be over estimated. A fine *reading-room* has been fitted up in an attractive way, where opportunity is afforded for deepening the spiritual impressions made in the preaching hall. A Chinese pastor, assisted by several well-trained evangelists, preaches to the crowds here.

#### PROMPT RESULTS.

Sundays, a congregation of 40-50 Christians and inquirers meets. The average daily attendance is 400-500, and thousands have heard the gospel since the place was opened. A number have been enrolled as inquirers and several baptized. Among the latter is Mr. Wang, formerly a military official, who daily preaches earnestly to his countrymen at the street chapel, giving time and strength *gratis*. He is one of our most valuable assistants there.

But not only to men has this street chapel work extended its blessed influences. It is not at all uncommon to see women in the audience. They are of a class which even our Bible women fail to reach.

Before last Chinese New Year, frequent

requests were made to have a special day for the women. The 15th day of the 1st month was set, it being a special holiday and the women at leisure. We expected a fair attendance, but we were practically overwhelmed with the crowd that did come. I doubt if there has been anything like it anywhere in China. Actually

#### OVER A THOUSAND WOMEN

came. Mrs. Hunter Corbett, Mrs. Elterich and Mrs. Mills were in attendance at the hall during the day to greet them, and made a number of acquaintances among ladies of the higher classes. This advantage will be followed up and no doubt will lead to the opening of further doors for evangelistic efforts.

We hope that this important work may be remembered in the prayers of our friends, that rich, far-reaching blessings may result from it.

#### LARGE RESPONSIBILITY ON A YOUNG MISSIONARY.

REV. HENRY W. LUCE of TUNGCHOW wrote to "dear friends at home," March 26:

Late in the fall one of the senior missionaries came to me and said there were six persons fifty miles inland who had for a long time desired to be baptized. Owing to the smallness of our force in proportion to the field no one had been able to go. Unless I was willing to go they must wait indefinitely. We must pause a moment and ask ourselves, "Does China need more men?" I felt it was a dire need that made it necessary for one with less than a year on the language to be responsible for examining and admitting men into the church, especially where, for miles, only this one family did not worship idols. I was rejoiced, later, that Mr. Wells, a layman who had been out several months longer than I, could go with me to assist in the examination. One bright morning saw us throw our bedding over donkey backs and, mounted on these, start on our two days' journey over mountains, through ravines, down by some gold diggers, past hot springs bubbling out of the earth at 100 degrees, to the city of Chao Yuen where we passed the night in a native inn just outside the city.

We were a day early, so we did not need to go at once to Wei Tu Ching Kia, the village where we were to spend the Sabbath, but went into the city, walked around the wall and soon had an audience to which Mr. Wells preached some simple sermons from the Gospel Parables. I went out alone and, to some twenty-five or thirty men, tried to tell (with what halting, hesitating words you can well imag-

ine) of the one true God and Jesus Christ whom He has sent. Later in the day we found that one member of the home to which we were going had been arrested and was in the *yamen*. Upon the urgent entreaty of his aged father we decided to go to the *yamen*, and arrived just in time to see the son led in with a stock around his neck and, after a farce of a trial, whipped 1000 strokes in addition to 700 of the night before, administered to get him to confess his guilt. We were out for experience and were getting it fast. That night in company with the father and two sons we made our way over the foothills to their village, they rejoicing and

#### EXCEEDING GLAD BECAUSE

they believed they had been persecuted for righteousness' sake and the Gospel's.

It seems that the father had once been an open follower of Jesus but, left alone with none to encourage or teach him, had fallen away. One day a Chinese evangelist happened that way and the conscience that had slept for a time was awakened, to such extent that our only fear is lest he may offend by his very jealousy and his intolerance of idol worship. It is a striking testimony that his own family believe in him and every one of them, including two sons, one daughter, two daughters-in-law and a nephew applied for baptism.

#### A FIRST LORD'S SUPPER.

Sunday morning we called them in one by one and examined them. They convinced us that they were coming from true motives and so the morning service began right in their little simple home. No matter if it was their kitchen, wood-house, dining room and parlor all in one, the donkey stall just outside the door, the pig not far distant and friendly dogs and chickens permitted to enter at will—nevertheless, it was the house of God. I hope it was as impressive a time for them as for me. The evangelist preached pointedly from Acts 12,—Peter liberated from prison, and at the close of the sermon there were placed on the small dining-table (which had also served for pulpit) two of their common rice bowls in one of which was a little native wine and in the other some of their coarse bread. The candidates assented to the following: Belief in the Scriptures as God's Word; belief in the only one God and in Jesus Christ the only means of salvation; in heaven; in hell; and then, agreeing to foster the church of Christ in China, they were baptized and we sat down to the simple and wondrously beautiful supper "in remembrance of Him till He come." *There* was a little group of Christians, not another

Christian in the village, indeed the only Christians we were able to find in all our journey. What were the thoughts that filled the hearts of those so fresh from heathenism and its idols? Only God could tell; we could only pray that His body broken for us, His blood shed, might be as real to them as to us in this sweetest and richest Lord's Supper we had ever known.

#### A MESSAGE THAT SEEMS TOO GREAT.

In the afternoon the neighbors came in and the evangelist spoke to the men, while Mr. Wells explained Scripture to the women. The simple message that Jesus loves them seems too great for them. One old woman repeated over and over again "Jesus loves me" and appeared dazed at the thought. The children gathered and a hundred times we sang to them, "Jesus loves me;" it seemed to touch these heathen boys.

In the middle of the night we were wakened by Chin Pei Lin praying, and next morning he came urging us to stay and visit other villages. Led by the old man, who would often stand before street shrines and boldly tell the people they were false and useless, we reached several villages, and, amidst the interruptions of dogs, chickens and babies, and such questions as: "Teacher, where are you going?" "What is your native country?" "How old are you?" "What is your honorable name?" much seed was scattered by the way. Here and there would be found one who would talk quietly and, as everywhere, personal hand-to-hand contact seemed to have the strongest effect. This simple story we have to tell them is very great and they can not quickly take it in. That God loves them comes into their darkened minds as a new thought. Sometimes they repeat it over and over, as if fearful of forgetting it. How good to be here, so that at intervals at least we may go and remind them lest they forget, *lest they forget* that God loves them!

#### THE GULF FROM IDOLATRY TO GOD

is not bridged in a minute; hard it is in this strange language to always tell it clearly, harder still for their hearts to realize. Oh, that the men at home, eager and willing to come, might be placed in these cities and villages,—men who should not be compelled to visit them only once or twice a year, but who should go and stay among them and repeat the lesson till it is understood. These Chinese men and women know no God but idols. Walking beside them as we journey and trying in a simple way to press home truths that have been familiar to us from childhood, we could see how slowly these things come to them, not alone from our broken speech but even from lips

skilled in the language. The conviction grows that our gospel is adapted to these people, that the stories of the Old Testament and parables of the New convey the truth as nothing else can; but it is a story so great, so new, so strange, that the hidden cry of their heart seems to be—

“Tell me the story slowly  
That I may take it in;  
Tell me the story often  
For I forget so soon.”

I have taken you with me to but a little handful of villages. The whole land is covered with them, infinitely multiplying the need.

### INDIA.

#### PLAGUE AT RATNAGIRI.

MISS MINOR wrote April 21:

. . . This cold season, we spent over two weeks in the vicinity of Chiplun, a large town 60 miles north of Ratnagiri, and found it an excellent center for work. We returned to Ratnagiri the first of March, after a several weeks' preaching tour in the districts, and found that the rumors of plague here were really true. Plague had come to Ratnagiri. It began among the Mussulmans, and one family of about eighty members was segregated. The plague camp has been put up on the hill back of the mission compound. I do not know the exact number of deaths, probably sixty. There is not much plague in the town now for the people have so largely left.

It has been a time of uncertainty, but God has been true and has kept our little band of Christians. It seemed best to have them come to the mission compound, so they all have been living either here or on the compound belonging to the zenana mission.

#### REFUGES OF THE HEATHEN.

Our neighbors, some low caste people, made a goddess, put her on a little cart and, after worshiping her, drew her beyond the first milestone out of town; besides, they bound a cord around the stone wall surrounding their premises. I suppose this was to keep away the plague. Last Sunday a little boat containing an idol was launched in the sea and let go; this was to take the plague away wherever it would. The people do not seem inclined to turn to the true God who would so gladly take away this scourge from His repentant children, but seem hardened in their ways.

#### NO GOING TO THE HILLS.

Miss Jefferson and I felt it was best to stay with our people\* this hot season, and though we are a little band in the midst of heathenism,

yet God is near and we have continual cause for praise to Him. We have not been uncomfortably hot so far, our people are united in a spirit of helpfulness for each other, and we are all realizing that God is our refuge and we need to be kept in His secret place. Pray for Ratnagiri at this time.

#### VACATION IN KASHMIR.

DR. JESSIE CARLETON of AMBALA wrote from SRINAGAR, May 6:

I am enjoying every moment in Kashmir. I did not realize that the entire valley is surrounded by snowy ranges at this season. The lilies and iris are everywhere, even growing on the roofs, as well as mustard and sometimes poppies.

I went around Wuler Lake which reminded me of Marblehead Bay, and am leaving soon for a 15-days' trip up Lidur Valley. Meanwhile everything here is interesting. There is a regular colony of English, and they have beautiful polo grounds, golfing links and cricket grounds. The Residency looks like a fine American residence, with a beautiful mowed lawn. My *dounga* [sort of houseboat.—Ed.] is fastened to the bank under an ancient chenar tree, and I go daily to the pleasure grounds and gardens of the old moghuls—all dreams of beauty. The cantonment is utterly lovely—the whole a park. I am anticipating the trip to Leh [borders of Tibet.—Ed.] about June 20, and hope to go to Skardo.

Srinagar city is much cleaner than Ambala. There is a fine drainage system; all the little alleys and streets are graded, with brick side drains which are flushed. There is also a fine water supply, though the Kashmiri still drink from this vile river. I see them, even when the water stand is but a few steps away. From the provisions made I should think that cholera will not get in here again easily.

There is a row of poplars on either side of the road by which we enter Srinagar. The villages look like a collection of miserable huts. Strange, with such a fat land. Americans would make something fine of it.

### MEXICO.

MRS. GEO. JOHNSON wrote from CHILPANCINGO, State of Guerrero, May 10:

The first of the year we took a trip to the hot lands. We went to Tuxpan, a little town about 100 miles distant, and held

#### A BIBLE CONVENTION.

We had with us Mexico's evangelist, Rev. Arcadio Morales, who drew many to the meetings and pressed home many truths, especially emphasizing that about Sabbath observance.

\* In Mr. Hannum's absence, the only missionaries there are women.—EDITOR.



The principal occupation in the town is raising corn, fruit and vegetables for market and as the market in Iguala, the nearest large town, is on Sunday, they consider it business to offer their goods on Sabbath, coming back in the afternoon in time to attend service at night. It is also the best day for those who buy, as there are more and cheaper things on that day. Mr. Morales preached a fine sermon on the Ten Commandments, telling them that they could not cut out even the smallest part of any of them, especially dwelling on the fourth.

Three of our Mexican workers took part in the convention, also an agent of the Bible Society. We spent a week there and did all we could to help in the singing and wield an influence over the people. The last day, a Sunday-school was formed and four young people offered themselves as teachers. The woman's class was put into the hands of a young married woman who studied her lesson hard and made a noble effort for a beginner. I gave them a talk on how each member had to prepare the lesson and not leave all to the teacher, but a number of them cannot read and Dona Margarita needs your earnest prayers.

#### A PARISH TO SUIT THE MOST AMBITIOUS.

. . . We had planned to spend the month of April in the mountains, but Mr. Johnson had to go alone and make only a short visit on account of my illness. He reached home a week ago and is off again. This is the only way one can even make an attempt at visiting the sixty-seven congregations in the state and spend a day or two with each, as, owing to heavy rains, the roads are impassable five months.

#### BRAZIL.

MRS. G. L. BICKERSTAPH wrote from CASTRO, Parana, April 3:

Our woman's society was started in August, 1897. It is not a strong society, but we do not lose faith in our Master. Sometimes there are 18 present at a meeting, again only 5. Since its organization our society has raised \$75, of which ten was sent to the Evangelical Hospital at Rio and the rest used in local charities. . . .

#### LEPERS ON HORSEBACK.

We have pledged ourselves to take care of three lepers. The government makes no provision for this class but they are not allowed to go about on foot, so they have to ride horseback, and they ask alms from house to house. One of these lepers is a member of our church. He, with a number of poor helpless ones, is provided for in a little house near the city, but hundreds of others are journeying from place to place, begging. We frequently meet them, and I know of nothing more loathsome or

heart-rending than the sight of a file of lepers, men and women, on horseback, some blind, others speechless, with hardly rags enough to cover their ulcers. And who dares say their souls are less precious than ours—are they not all God's creatures?

Our society meets these lepers at a little lazaretto a mile from town, to read the Scriptures, sing and pray with them. It seems to comfort them. The Sabbath-school continues to be the most discouraging part of our work; the attendance is like the pulse of an exhausted fever patient. . . . In February we lost by death one of our oldest church members; she died happy in the faith of our Lord Jesus Christ. . . .

#### CHILI.

MRS. GARVIN wrote from VALPARAISO:

I have a very interesting Bible class of women. Last Sunday eighteen were present; as many of them are mothers they cannot always attend. Some women of the church have beautiful characters. I really love them and I cannot help it.

When a man begins coming to church and reading his Bible, almost always there has to be a fight with the drink habit. The

#### DRUNKENNESS IS APPALLING.

Monks make and sell a great deal of liquor, so the Church of Rome does little or nothing in South America, either by precept or example, to lessen the wrong. One man of our church who had kept sober for a long time is having a terrible struggle now. It seems as if the old appetite, we believed was dead, has entirely taken possession of him. It is pitiful to see him. He is a strong, fine-looking man of about thirty. We are all praying for him, but he is so discouraged about himself that he cannot pray. There are a number in the church who at one time drank hard, but never touch liquor any more. Recently, two members of

#### OUR C. E. SOCIETY

were on their way to hold a little meeting on one of the hills a long way from the church. Through an open door, as they were passing along the street, they saw a company of people praying around a corpse. One of the two said, "I would like to go in and speak to those people." So they entered quietly. One of them opened his Bible and began reading. Afterward he told them to go on praying, but not to the saints or the Virgin Mary but to Jesus Christ himself, and to ask pardon for their own sins. There were nearly forty people present, and he talked to them for about ten minutes, after which the two Endeavorers quietly went out without having been interrupted or insulted. It seemed wonderful.

# HOME DEPARTMENT

PROGRAMME FOR SEPTEMBER MEETING. Topic: JAPAN.

**Devotional Exercises.**—Theme—Giving.

“What shall I render unto the Lord for all His benefits toward me?” Ps. cxvi.: 12.  
“I will not offer unto my God that which costs me nothing.” 11. Sam. xxiv.: 24.  
Cor. II. ix.: 6-15; Prov. iii.: 9, 10; Gen. xxviii.: 22; and Acts xx.: 35.

**Hymn.**—“I Gave My Life for Thee.”

**Prayer.**

**Business.**—Describe the Japanese, their language, houses, food, dress and religion. See *Questions and Answers on Japan*, also *Historical Sketch of the Missions*.

Give short sketch of work in our Japan missions.

Schools as Evangelistic Agencies in Japan. See WOMAN'S WORK FOR WOMAN, Sept., 1898; Woman's Lot in Japan (Leaflet).

**Prayer** for Missionaries and Teachers in Japan.

ST. LOUIS.

L. J.

## Systematic Study of Missions for Young People

LESSON XI.—PRESBYTERIAN MISSIONS IN KOREA.

Korea was a kingdom, is now an empire. The union of the people under **Government.** the present form of government dates from the tenth century. During a large portion of its national life it has been tributary to China.

The people of Korea are said to possess the physical characteristics of the **The People.** Japanese, with the mental complexion of the Chinese. Their written language, called Ummun, is, unlike the Chinese, alphabetic. Chinese is the documentary language of Korea, and is studied by all who would be deemed scholarly. Chinese schools for boys are found in the villages, but not for girls, and the masses remain ignorant. Since the recent Japan-Chinese war, government has opened schools for the study of English, French, Russian and Japanese, while some students pursue English and scientific courses in Christian schools. The homes of the people are generally huts of mud with straw thatch. Household appliances are few and comforts scarce. Women are assumed to be inferior to men, but they enjoy some protection and are treated less harshly than is their sex in some parts of Asia.

The upper and middle classes of Korea are Confucianists, but all classes **Religion.** worship demons. Nominally Buddhism has more adherents than any other religion; but its temples are filled with numerous inferior deities. Worship, in form, includes prostration, prayer, burning of incense and repetition of a religious formula.

Presbyterian missionary operations

**Stations.** in Korea are conducted from four centers.

Seoul (1884), the capital of the kingdom, is “the center of the nation's life.” There are 3 churches and 5 street chapels in the city.

Fusan (1891) on the southeast coast, is the port of entry for that region, and commercially important. The chief work is itinerating. The *sarang*, or guest-room, of the missionary is kept invitingly open all day, a practice pursued in all the stations. From Fusan work has been extended to Taiku.

Gensan (1892) on the northeast coast, has received thus far only such work as is denominated “foundation.” Baptized Christians number 17 men, 16 women.

Pyeng Yang (1893) lies nearly due west of Gensan. Itineration resulted in a few conversions and baptisms here before the opening of the station. The beginning of the church was through imprisonment and torture. This station has witnessed greater progress than any other in the country and now has 126 out-stations; the Koreans, almost unaided, have provided about 70 chapels.

The initial missionary work in Seoul was medical, and the Government **Medical.** hospital has ever since been in charge of a missionary physician. The mission also conducts 7 dispensaries in three cities.

There is in Seoul a girls' **Schools.** boarding-school.

A part of the “foundation” work in Korea has consisted in partial translation of the New Testament and the creation of other Christian literature.

ST. LOUIS.

Carl I. Ingerson.

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## POINTERS FOR EXPANSION OF LESSON XI.

**COUNTRY AND PEOPLE.**—If stretched along our Atlantic coast, Korea would extend from Portland, Me., to Wilmington, N. C. By a re-division of provinces there are now 13, as against the 8 formerly enumerated. Population, about 12 millions. For brief history see *Every-Day Life in Korea*, by D. L. Gifford, chap. II., and "How People Live," chap. III.

For "Map Facts" see WOMAN'S WORK FOR WOMAN, Aug., 1896. For "Inventions of Koreans" see Harper's Magazine, June, 1899.

Chiampo on Pyeng Yang Inlet has been made a treaty port, the fifth.

The only railway in the country is in process of erection, between Chemulpo and Seoul. It was begun by an American syndicate which sold out to Japanese.

**SEOUL** (*pron.* Sole).—Population of the city, 200,000. Distance north to south across the field of this station is seven days' journey.

**FUSAN.**—First Sunday-school organized Feb., 1898; the following Oct. another begun on Deer Island. The field embraces 72 counties; 15 reached last year.

**PYENG YANG** (*pron.* Ping Yang).

**Station:** Pyeng Yang city.

**Field:** Two provinces, Pyeng An (44 counties) and Whang Hai (10 counties).

**Population:** Three to four millions.

**Missionaries:** 6 men, 6 women (besides Mrs. Webb, mother of Mrs. Lee).

Sept., 1890. 3 baptized men in the city, 3 reported believers; no regular meetings, no leadership.

Mar., 1891. 20-30 Christians found in Eui Ju.

1893. Church organized.

1895. 20 church members in the city; 73 baptized persons in Pyeng An

province; 4 church buildings, wholly or partially completed.

1896. 150 added to the church; 22 preaching places.

1897. 377 church members, 1,723 catechumens, 69 preaching places, 14 new church buildings provided by Koreans.

1898. 697 added to the church; total members in this field, 1,050; self-supporting churches, 121; enrolled catechumens, 3,440; new church buildings, 44; Korean contributions, \$1,438 (gold).

**MEDICAL.**—Drs. Avison, Irvin and Wells treated 29,298 patients last year. At Pyeng Yang over a score of blind persons received sight. A hospital for Korean women is maintained by the Methodist Women's Society (North) in charge of 2 physicians.

**SCHOOLS.**—At a minimum in this Mission. Total number, 26; self-supporting, 14. Girls' school at Seoul has about 30 boarding pupils; 8 baptized last year.

The Methodist Church (North) supports large schools for boys and girls at Seoul.

A normal school in charge of an American has had a varied existence since 1886, when it was established by the King. There are 9 primary schools at the capital, with about 1,000 pupils. Twenty book-rooms are kept open in places within the Presbyterian mission.

**BOOKS OF REFERENCE.**—*Korea and Her Neighbors*, by Isabella Bird Bishop; *Korean Sketches*, by Jas. S. Gale. Sketch of Rijutei, *Foreign Missionary*, Sept., 1883; *Quaint Korea* (Scribner's), besides older works by Griffis, *Korea from its Capital*, by Gilmore, etc.

## A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. How old is the Korea mission? Show its progress by striking figures. Pages 211, 231.

2. Mention three obstacles to becoming a Christian in Korea. What were the consequences to two women of being outspoken? Pages 221-222, 223.

3. What was the experience of two home missionaries of Pyeng Yang? How far did a woman go to be baptized? Page 215.

4. What's the use of a new church at Pyeng Yang? Page 215.

5. How does the 4th Commandment work in Korea and Mexico? How did the farmers meet the situation? Pages 222, 229.

6. What is the difference between Sorai and other places? Page 216.

7. Describe a new move at Chefoo, including "women's day." Page 226.

8. Where, how and why was a Christian whipped? Page 227.

9. Describe a first Lord's Supper in a Chinese village. Page 227.

10. Where do lepers beg on horseback? Page 229.

11. From what vice have many Christians in Valparaiso been rescued? Page 229.

12. Instance interesting women mentioned on pages 210, 215, 216, 218, 219, 225, 226, 229.

## A SCREED ON MONEY.

"The amount of interest paid during the year for money borrowed was \$1,273.48. Could the gifts to the Board be more evenly distributed through the year, this expense, sufficient in some fields to pay the salary of two missionaries, would be avoided."

This paragraph from the Report of the Board's Treasurer, Mr. Hand, is well worth careful consideration, and we beg that each reader whose eye rests upon it will not be satisfied with saying, "Yes, that is a good idea, they ought to pay earlier in the year," but will resolve to

send her money or a portion of it, to her local treasurer now, *to-day*, instead of waiting as perhaps she did last year until the collector had mentioned the matter to her two or three times, after church service or prayer meeting, then written her a note, and then, after waiting till the day before the books of the Auxiliary closed, had the trouble of calling for the money.

Presbyterial treasurers cannot send money for the summer or fall quarter unless they have received it from their local treasurers, and the local treasurers cannot evolve it all out of their own pockets. It must come from the pockets of the individual members. Treasurers are glad enough to send large amounts when they can get them to send.

And here may we make a suggestion

to local treasurers? Send for your collectors' envelopes, or mite boxes, or account cards, *now*, and distribute at once. Do not wait (as we happen to know that a notable number did last year) till March, to begin your foreign mission collections for the year. Send them out now and see if it does not have a marked effect upon the fall receipts, and so help to avoid this unnecessary waste, of interest on borrowed money. Foreign missions work is just as expensive and just as important in July and August as in March and April.

But after all, the responsibility rests, not on the treasurer, but on every individual member of the church. We may shirk it but we cannot free ourselves from it.

*A Treasurer.*

### PRESBYTERIAL SOCIETY ANNIVERSARIES.

The Woman's Presbyterial Society of Schuyler Presbytery celebrated its quarter-centennial in Rushville, Ill., April 4-6, 1899. Easter flowers and joys still lingered in the church and greeted our arrival Tuesday evening, where a cordial reception and dainty lunch awaited our coming.

Wednesday morning, at our opening service, our hearts were cheered by the presence of the Master, and the assurance that he would "abide with us." The programme was full of interest. Greetings were given by the first president of the society, Mrs. Matthews of Monmouth, and by Mrs. J. G. Rankin of Quincy, president during the ten years 1880-1890. Besides the usual annual reports, a "Quarter Century History" was read by Mrs. Rankin, revealing steady growth and development of interest in missions. The society was organized for foreign missions in 1873. Ten years later it incorporated home mission work, and in 1886 the work for freedmen was added.

The young people's C. E. work was ably represented and reported by Mrs. J. M. Ross of Kirkwood. The "Silver Offering" was about sixty dollars. Miss Carson, treasurer for foreign missions, reported for the quarter century \$24,000. Mrs. Foster, treasurer for home missions, reported as the financial results of sixteen years, \$20,000.

On Wednesday Rev. Rollin R. Marquis of Quincy gave a soul-stirring address on "Foreign Missions." He brought before us a vision of the world's redemption and the ultimate triumph of the gospel. The closing words of our president, Mrs. A. H. Dean of Monmouth, were inspiring, — "Onward," "Think more, pray more, give more."

One feeble pen cannot gather up all the holy thoughts and aspirations enkindled, the resolves for holier service, and more perfect devotion to the Master, and express them in words. It was "good to be there," and fitting that our last words were in united prayer as we sang, "God be with us till we meet again." R.

The meeting in Emporia Presbytery was at Newton, Kas., Tuesday evening, April 18. After opening exercises, greeting was extended by the Junior C. E. of Newton. Mrs. John Shedd of Persia spoke of the people, their habits and the condition of Persia as she found it thirty-nine years ago. Miss Ghormley told in an impressive manner of the encouraging outlook for missions in the Laos land. After an offering and closing hymn, the benediction was pronounced by Rev. E. Y. Ewart of Newton.

Wednesday meeting opened 8.30 A. M. According to the military programme followed, Mrs. W. E. Mack, president,

was officer of the day. After singing came roll-call. Each delegate present gave the experience and condition of her society. The report of the Adjutant (cor. sec'y) gave much encouragement, and all felt the need of "the long pull, the strong pull, and a pull all together." The Paymaster's (treasurer's) report showed a slight increase in gifts over last year. The motion was made and carried that we introduce the circulating library into our Presbyterian Society. The Student's Campaign movement was presented by Mrs. Flemming of Wichita. As there was so little expression from the delegates present in regard to the movement, the matter was left with the executive committee. Mrs. Shedd conducted an inquiry meeting and answered questions about the work. Mrs. Waring of Peabody led the prayer service which closed the morning session.

In the afternoon, reports of the secretaries of literature and S.C.E. were read and accepted. The "Old Guard" being next on the programme, E. D.

Hoag in command read a most excellent paper on "Anniversary Review," having first called to the platform those who were present twenty years ago, at the organization of the society. The report, read a decade ago, was read by Mrs. Buck of Peabody, the first secretary. Mrs. Hoag read the report of the first annual meeting, which was held at Marion, Kansas. Mrs. Buck read a letter from Mrs. J. H. Clark, first president of the society, now of Cripple Creek, Col. The second president (Mrs. Waring) was called upon for reminiscences which were as entertaining as they were helpful and inspiring. Mrs. Hoag, third president, gave a *resumé* of the work accomplished. Mrs. Davenport read an interesting paper, followed by singing, "Praise Him." A paper entitled "Needs of the Army," by Mrs. E. R. Christian, moved the hearts of her hearers to greater zeal. Mrs. Shedd gave another instructive talk on Persia, and asked for prayer for the workers in that field. The anniversary closed with prayer.

OSAGE CITY, KANS.

T. J. O'Neil.

#### EXTRACT FROM REPORT OF A RECORDING SECRETARY.

Bayard Taylor speaks of the remarkable musical echo in the Baptistery at Pisa. The guide, standing near the font, sang a few notes. "After a moment's pause," he says, "they were repeated aloft in the dome, but with a sound of divine sweetness—as clear as the clang of a crystal bell. Another pause and we heard them again, higher, fainter, sweeter, followed by a dying note, as if they were fading away into heaven. It seemed as if an angel lingered in the temple, echoing with his melodious lips the common harmonies of earth. Even thus," adds Taylor, "does the music of good deeds, hardly noted in our grosser atmosphere, awake a diviner echo in the far world of spirit."

My heart said "Yes, thank God!" and I thought that that Italian guide probably had not a remarkable voice—if so, he would scarcely have been a guide. It surely would have sounded poor in comparison with that of some of the kings and queens of song his country has given to the world. Yet none of them, in opera house or concert hall, e'er woke such melodies divine. Why? Because they gave them wholly to the

world, and they died in the near air or fell back to earth. He used his in a temple, where it rose far above him and woke melodious echoes there.

Let the thought sit smiling at our hearts through years to come. The deed may be humble, but if performed in the spirit of love to God, it will be glorious when reported in Heaven. We may not choose our voices. We can decide where and for what end they shall be used. But if we elect *to live in a temple* (some Pisan Baptistery), as we may; if we speak with faces turned upward, as is our privilege; then our words and deeds shall be multiplied, beautified; they shall rise heavenward in increasing sweetness and volume, and lingering angels will hover above and joyously echo with their melodious lips these harmonies of earth.

And should some friend languidly inquire: "What do they do at the missionary meetings, anyway?" we might not unfittingly reply: "We start music on earth that finds rich echo in Heaven."

Lizzie Pershing Anderson.

PITTSBURGH, PA

## SINCE LAST MONTH.

## ARRIVALS:

June 7.—At Vancouver, B. C., Rev. A. V. Bryan and family, from Hiroshima, Japan. Address, 8 Long Ridge, Orange, N. J.

June 12.—At New York, Capt. Menkel and wife, from Africa.

## DEPARTURES:

June 17.—From New York, Silas F. Johnson, M.D., wife and child, returning to Efulen, Africa Mission.

June 24.—From New York, Rev. W. C. Johnston, returning to Africa, leaving Mrs. Johnston in Washington, Pa.

## MARRIAGE:

June 28.—At Canton, China, Miss Edmonia B. Sale, of the Methodist Mission, South, to Rev. Geo. W. Marshall of Yeung Kong.

## To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]  
*From Philadelphia.*

Send all letters to 501 Witherspoon Building. Directors' meeting will be omitted during July, August and September, also the monthly prayer-meeting during July and August.

THE closing prayer-meeting of the season was well attended at headquarters of the Society, notwithstanding many of our workers had already left the city. We were happy to welcome Mrs. J. B. Ely, recently returned from Etawah, India. She told of the difficulty experienced in securing attendance of the women at meetings, and their reluctance to take part in the service, a marked contrast to some other countries, where women gather in crowds and are eager to participate.

MRS. CHAS. E. PATTON, soon to sail with her husband for the Canton Mission, was also present and gave a parting message.

DR. LEILA DOOLITTLE has been accepted as one of our new missionaries. After her graduation from the Woman's Medical College of Philadelphia, she has served one year in hospital. She will sail in the early autumn to join her mother, Mrs. Justus Doolittle, in China, to remain with her for a season, but eventually to take up work in a new station of Hunan province. May loving thoughts and prayer follow these young missionaries as they journey by the way, and as they enter their new fields of labor.

LET our Auxiliary Societies and Young People's organizations remember that we keep up the supply of fresh copied missionary letters *all the year round*, to be had for the asking and postage (a one-cent stamp).

THE leaflet, *Home Life in Korea*, by Mrs. Margaret Pearson (2 cts. each, 15 cts. per doz.), should be ordered now, and if this interesting country is not studied during August days, be certain to find a place for it sometime during the year.

*From Chicago.*

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

THESE months will see the departure from the homeland of our newly appointed missionaries, Dr. Edna Parks to Wei Hien, China; Miss Nettie Mooman to Central China; Miss Edna Bissell to Bangkok, Siam; Miss Marion Nyling to Kanazawa, Japan; Rev. and Mrs. David Park to Laos; Rev. R. H. and Mrs. Sidebotham to Korea. Let all remember these young people. Pray that they may be kept in health and may be able to learn the difficult languages and to love the people to whom they go; also

that they may be kept from homesickness. Remember, too, the friends they leave.

AT our Friday meetings we have had reports of the blessedness of the Conference held at the headquarters of the Board in New York, in June. One, who had difficulty in getting off from her school to attend, said: "I would not have missed it for anything. It was well worth all and much more trouble than I had to get to it."

WE hope the *Annual Report* is being read and studied in all the auxiliaries. Very often societies and persons can find in it replies to questions for which otherwise they must wait until they can write to headquarters.

WE have printed as a leaflet the *Address of Mrs. Wm. Wallace given during Y. P. Hour at Minneapolis*, April, 1898, price 2 cts. each, 10 cts. per doz.; *Two Cents a Week for Missions*, or *The Story of the Fulton Pledge*, 2 cts. each, 10 cts. per doz. Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

*From New York.*

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 818, 156 Fifth Ave.

GENEVA Presbyterial Society celebrated its twenty-fifth anniversary May 30, by a Jubilee Offering of \$163.25 which was divided between home and foreign missions. Every town in the presbytery where there is an auxiliary society contributed, save one. Seventeen towns were represented.

ONE of the privileges of the June conference in New York with our new missionaries was the opportunity of meeting three young women appointed to go under our Board. They are Miss Leonie Simar, who expects to go to Africa, Miss Rachel E. Tolles to go to Syria, probably Beirut Seminary, and Miss Esther W. Buxton, whose station will be Barranquilla, Colombia. The going of these two latter young friends has been made possible by gifts from two generous women connected with our societies. May a special blessing rest upon the givers as well as upon their substitutes at the front.

IT is a pleasure to announce still another new missionary, Dr. Effie B. Cooper, who goes to West India to join the village settlement with Mrs. Wilder and her associates. Dr. Cooper's salary is promised by two New York women. Who will provide her outfit and traveling expenses?

THE Summer Offering, for which our Women's Board issued a leaflet of invitation in

May, will be put to immediate use in sending forth Miss Simar, and in covering outfit and traveling expenses for Miss Tolles. The sum asked for, \$1,200, is not sufficient to also provide Dr. Cooper's medical outfit and to transport her to India.

EVERY Christian Endeavorer is asked to read carefully *A Greeting and a Report*. It is a clear statement in pamphlet form of the relations existing between Endeavorers and the Women's Board and the way they came about, and contains a good report of each missionary whom the S.C.E.'s are supporting wholly or in part. It has also a valuable diagram showing the channels through which contributions pass from the individual to the foreign field, and repeats the statement of the Assembly's Board that but 5.4 per cent. of the money raised is used for administration of this great work.

WE are glad to state that the S.C.E. of the First Church of Syracuse is sending out Dr. Guy W. Hamilton, of Buffalo, to represent the society in Siam. It is safe to predict that many of our larger societies will be thus specially represented before another year.

EVERY society which has a library should place Miss Maria A. West's *Romance of Missions* on its shelves and then take it down and read it. Miss West's many years in "The Land of Ararat," and her bright, entertaining style make a most readable book. Miss West's legacy to the Board of a number of copies enables us to supply them at seventy-five cents each, upon application.

LEAFLETS.—*A Forward Movement in North Korea*, written by Rev. D. L. Gifford, will be found useful for meetings this month, also *Question Book on Korea*, each 5 cts.; *Girls and Women of Korea*, and *Kim Yong Sun*, each 2 cts., 15 cts. per dozen, are also recommended. *Historical Sketch*, 10 cts.; *The Reflex Advantages of Foreign Missions*, 2 cts.

### From Northern New York.

THE cordial invitation of the Auxiliary of the State Street Church, Albany, N. Y., for the Society to hold its Annual Meeting there, in April, 1900, has been accepted by the committee. It is hoped that all the societies will, through the coming year, remember the Annual Meeting in their prayers and endeavor to do their part in making it the best in the history of the Society.

It is a pleasure to announce that the Semi-annual Meeting will be held October 11, with the auxiliary in Salem, Washington Co. The hearty invitation to hold our fall meeting with them was received at the close of the meeting in Amsterdam. The delegates who were privileged to attend the Annual Meeting held some years ago with this auxiliary will, we are sure, look forward with much pleasure to meeting in Salem once more. We trust that through this vacation time the coming fall meeting will be much in our thought and prayers, that our coming together may be blessed of the Lord. We hope to announce speakers and time of sessions in the next number of WOMAN'S WORK.

WE would call attention, with regret for its occurrence, to an oversight on the cover of our Reports for the year. *Over Sea and Land* is published under the able editorship of Miss Lucille Flanigen, at 503 Witherspoon Building, Philadelphia, and not at 1324 Chestnut Street. We would bespeak for this magazine, as well as for WOMAN'S WORK, a larger circulation. We wish a copy of each might be found in every home within our bounds. When these magazines are prayerfully and carefully read, there is no lack of interest in the coming of the Master's kingdom in the uttermost parts of the earth.

### From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month, at 10 A.M. Our meetings will be held regularly during the summer months. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

OUR Board has met for counsel and for active work three times during the month of June. We were much interested in the account given us by Dr. Thos. Marshall of the manner in which the debts of the various Boards were removed, and we are seriously mindful that strenuous work is needed to carry out the plans of our leaders during the coming year.

LETTERS from Miss Sherman, Dr. Fleming, Mrs. McClure, Mrs. Garvin and Rev. W. Y. Jones have kept us in sympathetic touch with their work and we appreciate the effort they make to picture their surroundings for us. Let us never wonder why missionaries write so seldom, but rather be grateful for every letter.

THE Southwest Board desires to call attention of all the Young People's Societies and C. E. Bands to the leaflet prepared and sent out by Miss Trusdell and Mrs. Niemeyer. Vacation time is here for young people and some of it could be wisely spent in studying up new methods of work. First of all comes an intelligent use of books and missionary literature. The biographies of John G. Paton, Alexander Mackay and Joseph Neesima are thrilling and inspiring, and we feel like pleading with mothers and fathers to buy and recommend such books to the growing boys and girls who *will read*, and whose enthusiasm is easily fired by stories of brave adventure. It is quite as needful to supervise the mental and spiritual food of our children as their daily bread. Only by providing good and pure and interesting books can we save their minds and hearts from the trashy literature which glitters on every side.

By the time this magazine is issued the *Twenty-second Annual Report* of this Board will be in the hands of many of our readers and we commend it to their careful attention.

HELPS for study of August topic: *Historical Sketch of Missions in Korea*, 10 cts.; *Question Book*, 5 cts.; *A Forward Movement in Korea*, 6 cts.; *Girls and Women of Korea*, 1 ct.; *Village Work in Korea*, by Mrs. D. L. Gifford of Seoul, Korea, 1 ct.; *Home Life in Korea*, 2 cts.; *Foreign Mission Fields*, 1 ct.

New leaflets: *The Measure of the Sanctuary*, by Rev. Andrew Murray, 1 ct.; *Personal Equip-*

ment, by Miss N. A. Roraback, being a paper read at our last Annual Meeting, free to our own auxiliaries. To auxiliaries of other Boards 2 cts. per copy.

Send orders to address at head of St. Louis notes.

### From San Francisco.

Meetings at 10 A. M. each Monday at 920 Sacramento Street. Business, first Monday in each month. Executive Committee, third Monday.

MANY of our mission workers are away enjoying a holiday, which special season comes in California in May and June. A few, however, are always here in close touch with the work of the Board, which, with the added care of a foreign mission station in San Francisco, prevents the summer from being a season of rest.

AN item upon "the Chinese in America" will not be amiss. Little "Isabella Douglass" was brought to the Home when an infant with this ponderous name. Her Indian mother hated the child. She was put in a children's hospital to have her spine treated. She has been a lovely child. People stop upon the street and exclaim, "Isn't she beautiful?" It was claimed that she had Mongolian blood in her veins, but in the absence of any likeness to that people, it has been decided to give her the benefit of an Anglo-Saxon education and she is to be transferred to the Presbyterian Orphanage at San Anselmo, Cal. The Chinese costume is laid aside and gingham dresses substituted. All in the Home are excited, as the loved seven-year-old is to leave it. Last evening at worship she was asked to name the hymn. She looked wise and thoughtful as she seated herself at the piano, and led with her own accompaniment, "A Shelter in the Time of Storm." Young ladies galore volunteer to teach our pupils first lessons on the piano. The day-school, Bible class and church depend upon the aid these girls can give to lead the music.

THE Chinese Hospital stands *in statu quo*. A party of clergymen and women interested in the betterment of Chinese paid a visit in a body recently to the hall of the supervisors, while they were in session, to make their pleading seem more real for a neat, orderly and well equipped hospital, that the sick may be saved from being taken to dark underground cellars. The Chinese Consulate promises to furnish the money to support a hospital. Protests came from an Afro-American who represented Zion Church, and from the Paulist fathers. It was stated that unless the latter consent, no permission will be given to open a hospital for Chinese. An answer is promised by next week.

CHRISTIAN ENDEAVORERS in Calvary Church, San Francisco, held recently one of their monthly "missionary-at-homes." The hostess, Mrs. Quimby, is the new chairman of the missionary committee. After bright talks upon some topics, the meeting closed with a contest. Those present arranged themselves on two sides, and did their best to answer twenty or more questions on the subject of the evening. That side answering a question which

had been missed on the other had the privilege of choosing one of their opponents, the winning side being the one with the greatest number when the last question was asked. They say: "If you want to have fun and at the same time learn what you do not know of a mission field, try one of these contests." Before the meeting closed the home and foreign mission objects for the new year were laid before the young people; the methods of raising missionary money were explained, and typewritten pledge-blanks were distributed, with the request that they be returned at an early date.

OUR Annual Reports are sent out to Presbyterian Secretaries of Literature and other officials who will distribute them among societies, and order more if needed. A two-cent stamp will take a Report to any part of the United States.

### From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

AGAIN good news comes to us from many directions which we are glad to pass along the line.

OUR presbyterial officers have entered most heartily into plans for a forward movement.

THE auxiliary at Union has spoken in a way which is more emphatic than the use of words merely, having sent, at the end of the *first quarter*, more than one-half the amount which was asked of it *for the year*. When societies go beyond their apportionment they will surely know how blessed it is to bring free-will offerings to the Lord.

THE members of our auxiliary in Albany have invited our treasurer to visit them and to tell the Sabbath evening congregation in their church about "The Woman's Board." The membership of that church is divided into committees, each of which is expected to make a special study of one of the Boards of the Presbyterian Church, to present the same at a public service and take a collection for its work. Quite a little pleasant and healthful rivalry exists between these committees, as each seeks to have the most interesting programme and the largest collection. As the women in the church are expected to contribute to each of the Boards, it has been agreed that the general church collection taken for missions in June shall be for the work of the Woman's Board with which the women of the church are connected. Hence the invitation above noted.

ANOTHER communication to the North Pacific Board is from the chairman of the Christian Endeavor Local Union of Portland, suggesting a Presbyterian Young People's Missionary Rally, and asking that the Board outline a programme. It is much more encouraging when these opportunities come to us than it is when we have to seek opportunities to have the work of the Board presented.

WE never had brighter prospects for a blessed year's work than those which are now before us.

LET us remember the importance of equal



quarterly payments. Just as much is needed to carry on the work during the first part of the year as during the last part. The quarters close on the 25th of June, September, December and March. Our money should reach

the treasurer of the Board *through the regular channels* previous to these dates.

SHALL we not aim, this year, to place another missionary in the field? By united effort it can be done.

**NEW SOCIETIES OF YOUNG PEOPLE.**

**NEW JERSEY.**

*C. E.*—Asbury (Jr.); Blackwood; Caldwell, 1st; Elizabeth, 3d Ave.; Lyon's Farms(Jr.); Newark, S. Park; Newfoundland; Verona, 1st; Wantage, 1st.

**NORTH CAROLINA.**

*C. E.*—College Hill; Farm School; Farm School (Jr.)

**OHIO.**

*C. E.*—Bremen; Concord; Kenton (Jr.); McConnellsville (Jr.); Massillon; New Matamoras.

**PENNSYLVANIA.**

Ionesdale, 1st Ch., Loving Service. Overbrook, Givers for Jesus. Phila., Central Ch.,

The Messengers.

*C. E.*—Belle Vernon (Jr.); Crestview; Easton, College Hill; Enon; Fairview (Jr.); Franklin (Jr.); Grove City (Int.); Meadville, 1st (Jr.); Millroy; Newton, Hamilton; North Washington; Parker City; Parnassus (Jr.); Pequea; Reynoldsville (Jr. and Int.); Toughkenamon (Jr.); Union, York, 1st (Jr.)

**Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1899.**

[PRESBYTERIES IN SMALL CAPITALS. \* Thank offerings.]

BALTIMORE.—Baltimore, 1st, 124.50; 2d Ch., 21.62; Aisquith St., 2; Boundary Ave., 9.50; Broadway, Bands, 5; Brown Mem'l, 300, Mrs. E. P. S. Jones Soc., 45, 11andful of Corn, 90, S.C.E., 41.02, Children's Working Club, 15.63; Fulton Ave., 2.45, Pearl Seekers, 13; Lafayette Sq., 22.50; Chestnut Grove, S.C.E., 5; Churchville, S.C.E., 3; Emmitsburg, 25; Franklinville, S.C.E., 9; Lonaconing, 15; Relay, S.C.E., 5; Taneytown, 30. \$734.22

BLAIRSVILLE.—Beulah, 17.50; Blairsville, 36.51; Cone-maugh, S.C.E. Jr., 7.50; Cresson, S.C.E., 1; Irwin, 5.50; Johnstown, 1st, 50, 1-Will-Try Bld., 7.75; Laurel Ave., 4.60, S.C.E., 10; Ligonier, 3.40; New Alexandria, 10; Plum Creek, 12; Poke Run, 4.90, Silver Links, 1.59. 172.25

CHESTER.—Chester, 1st, 5; Coatesville, 25, S.C.E. Jr., 10; Doe Run, S.C.E., 6; Downingtown, 6.30; Great Valley, 10; Lansdowne, Y.L.B., 2.50; Media, Annie G. Dale Bld., 19.37; S.C.E., 5; New London, 10.30; Oxford, S.C.E., 34.51; Wayne, Helen Newton Circle, 17, Boys' Club, 5, S.C.E., 10; W. Chester, 1st, Willing Hands, 5; Westm'r, 4.80; State Normal Sch., 15; A Friend, 100; 3d District Meeting, 1.77; 4th District Meeting, 5. 297.61

CLARION.—New Rehoboth, S.C.E., 4; Punxutawney, S.C. E., 10. 14.00

CLEVELAND.—Akron Central, 1, S.C.E., 2.50; Ashtabula, 1st, 6.70; Cleveland, 1st, 241.75; 2d Ch., 54.20; Euclid Ave., S.C.E., 25; Miles Park, S.C.E., 10; North, 4, S.C.E., 10; South, S.C.E., 5; Willson Ave., 5; Woodland Ave., Mem'l Circle, 14, S.C.E., 25; Glenville, 5, S.C.E., 5; Rome, 50 cts., 414.65

MORRIS AND ORANGE.—Dover, S.C.E., 50; E. Orange, 1st, 145; Arlington Ave., 25; Brick, 100; Mendham, 1st, 8; New Providence, 7.40; Orange, 1st, Boys' Club, 18; Central, 305.31, Y.P.S., 25, Boys' Brigade, 25.78; S. Orange, Trinity Bld., 10; St. Cloud, S.C.E., 10. 629.49

NORTHUMBERLAND.—Berwick, S.C.E., 7.25; Danville, Mahoning, 16.10; Mt. Carmel, S.C.E., 6; Renovo, S.C.E., 10; Washington, S.C.E., 2; Williamsport, 1st, Rich'd Armstrong Bld., 20; Covenant, 19. 80.35

PARKERSBURG.—Buckhannon, 5.23; Parkersburg, 6, 11.23

PHILADELPHIA.—Philadelphia, 1st, 5.50, Y.P. Ass'n, 10; 4th, S.C.E. Jr., 5; 9th, 21.30, S.C.E. Jr., 5; 10th, 25; Arch St., 200; Bethlehem, Y.P. Ass'n, 39.56; N. Broad St., 90.82; Northern Liberties, 1st, Little Gleaners, 30; Olivet, S.C.E., 5; Princeton, 106.07; South, Cheerful Givers, 20; Susquehanna Ave., 30; Tabernacle, Mrs. E. L. Linnard, 50; Tabor,

L. L. Bearers, 17.25; Tioga, S.C.E., 50; W. Hopc, S.C.E., 13; Trinity, Westm'r Bld., 2.55; Woodland, 85.35; W. S. Britton, 5. 816.40

PHILADELPHIA NORTH.—Bristol, 27.35; Doylestown, 37.50; Frankford, S.C.E., 8; Germantown, 1st, 137.65, Miriam Bld., 20, Class, 14, 12, Eliot Boys, 4.10, S.C.E., 1.40; 2d, Seck-and-Save Bld., 15; Summit, 9.50, Band, 25; West Side, 43.50, S.C.E., 5; Hermon, 11.55, Cheerful Workers, 6.25, S.C.E., 5, S.C. E. Jr., 2.25; Manayunk, 5; Morrisville, 16.63; Mt. Airy, S.C. E., 9; Norristown, Central, S.C.E., 3.50; Reading, 1st, S.C.E., 25; Olivet, S.C.E., 5; In Mem. J. S. G., 25; Med. Miss., 6.12; Off. from Shanghai, 3. 469.30

SHERANGO.—Centre, 10; Clarksville, 15.75, S.C.E., 20; Harlansburg, 17, S.C.E., 5; Hopewell, 10; Leesburg, 20; Mahoningtown, 15; Mt. Pleasant, 40, S.C.E., 2.33; Neshannock, 19.24, Y.P.S., 50; New Brighton, 50; New Castle, 1st, Helena Bld., 20; Princeton, S.C.E., 5; Rich Hill, S.C.E., 15; Slippery Rock, 5; Sharpsville, 10; Westfield, 74.85. 413.17

WASHINGTON CITY.—Anacostia, Garden Mem'l, 3.11; Eckington, 7.25, S.C.E. Jr., 8.53; Kensington, Warner Mem'l, 4.75; Lewinsville, 6; Manassas, 5.75; Riverdale, 2; Tacoma Pk., 6, S.C.E., 4; Washington, 1st, S.C.E., 6.25; 4th, 50.20, S.C.E., 1.25; 6th, 20, Cheerful Givers, 20; 15th St., 5; Assembly, 10; Covenant (A Lady, 45), 146.50, Y.L.S., 23, Miss Inch's Cl., 25, S.C.E., 14.36; Eastern, 9.50, Y.P.C., 3.75, L.L. Bearers, 1.50; Gunton Temple, 30.35, Y.L.S., 3, S.C.E., 4.20, S.C.E. Jr., 6.49; Metropolitan (In Mem. Rev. Geo. S. Wood, 10), 40, Mateer Bld., 35; New York Ave., 100, Y.W. Guild, 25, S.C.E., 8, L.L. Bearers, 5, Roberts Bld., 7; Bethany, Current Events Club, 4.58, S.C.E., 2.50; North, 7.50; West St., 27.50; West-crn, 15, S.C.E. Jr., 1; Westm'r, 40, S.C.E., 6. 753.82

MISCELLANEOUS.—Elmira, N. Y., Mrs. Catharine Cox, 40; Phila., G., 50; E. L. B., 20; Interest on Investment, 180; Interest on Deposits, 162.30. 452.20

Total for June, 1899, \$5,258.02  
Total since May 1, 1899, 7,098.11

The following items were accidentally omitted in acknowledgments from Cincinnati Pby. on p. 174 of the June WOMAN'S WORK: Mt. Auburn Aux., 162.93, S.C.E., 3.50; 5th Ch., S.C.E. Jr., 1; North Ch., Thomson Bld., should have been \$35, and Montgomery, S.C.E., should have been 2.45.

MRS. JULIA M. FISHBURN, Treas.,  
501 Witherspoon Building, Philadelphia.

July 1, 1899.

**Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1899.**

BLOOMINGTON.—Bement, 5; Bloomington, 1st, 10.50; 2d, 37.01; Chenoa, 2; Champaign, 130.27; Clinton, 25; El Paso, 30 cts.; Fairbury, C.E., 17; Normal, C.E., 10; Philo, 20.05, C.E., 10; Piper City, C.E., 2.50; Pontiac, 15, C.E., 15; Selma, 8.25; Towanda, 3.05; Urbana, 5. 3315.93

CENTRAL DAKOTA.—Brookings, Goodwill Bld., 16.43; Madison, 5. 21.43

CHICAGO.—Cabery, Jr. C.E., 1; Chicago, Anon., 8; 1st, 21; 2d, 34.75; 6th, 27; 8th, C.E., 15; Evanston, 1st, 65; Hyde Park, 28.40; Joliet, 1st, 17; Lake Forest, Steady Streams, 32.13; Mitchell Hall, 20; Peotone, 15.05; Woodlawn Park, 17.25; Waukegan, 19.84. 320.92

CHIPPewa.—Bayfield, C.E., 7.80; Phyl. Off., 15, 22.80

DES MOINES.—Colfax, C.E., 2.80

DETROIT.—Detroit, Trumbull Ave., C.E., 6.00

DUBUQUE.—Oelwein, 10.00

DULUTH.—Duluth, 1st, C.E., 3; Ely, Jr. C.E., 1, 4.00

FREEPort.—Argyle, 1; Freeport, 2d, 1; Winnebago, 13, 15.00

GRAND RAPIDS.—Grand Rapids, 1st, 17.90; Immanuel Ch., 1.50; Westm'r Ch., 14, Y.W.S., 2.50; Ionia, 3; Ludington, 1.50; Montague, C.E., 1.75. 42.15

INDIANAPOLIS.—Indianapolis, Tabernacle, Jr. C.E., 25.00

KEARNEY.—Central City, 4, C.E., 6.25, Jr. C.E., 2.50; Cozad, 1.50, C.E., 2; Fullerton, 1.93; Gibbon, C.E., 5; Kear-

ney, 4.20, C.E., 10; Lexington, 2.13; Buffalo Grove Ch., C. E., 8.50; North Loop, 50 cts.; North Platte, 3.85; St. Edwards, 1.50; St. Paul, 2.60. 56.46

LA CROSSE.—La Crosse, 2; West Salem, 2, 4.00

MILWAUKEE.—Lansing, 1st, C.E., 2.50

MILWAUKEE.—Beaver Dam, 1st, 14.45; Milwaukee, Calvary Ch., 20; Immanuel Ch., 50; Perseverance Ch., C.E., 6; Ottawa, C.E., 4.43; Somers, 4.50. 99.38

MINNEAPOLIS.—Minneapolis, 1st, Willing Workers of the Goodwill Mission, 6; Highland Pk. Ch., King's Messengers, 10; Oliver Ch., 5.86; House of Faith Ch., Jr. C.E., 1.50; Westm'r Ch., 73.88; Rockford, C.E., 1.75. 98.99

NEBRASKA CITY.—Adams, C.E., 6; Benedict, Goshen Ch., C.E., 1.50; Hebron, C.E., 5; Lincoln, 1st, C.E., 4.76; 2d, C.E., 12.50; Pawnee City, C.E., 12, 41.76

OMAHA.—Columbus, Bld., 1.50; Craig, 3.66; Fremont, 8; Lyons, 2; Omaha, Knox Ch., C.E., 6.25; Lowe Ave. Ch., 6; 1st, 20.12, C.E., 17.50; 2d, 6.44, C.E., 2.40; Westm'r Ch., 10; Schuyler, 1.37; Silver Creek, C.E., 1.20; S. Omaha, 3.93; Tekamah, 15.22, Jr. C.E., 3.68; Waterloo, 2, 111.27

PUEBLO.—Colorado Springs, Miss E. D. Mace, 5.00

RED RIVER.—Maine, 15.13

ROCK RIVER.—Aledo, 13.70; Alexis, 1.40; Dixon, 3.75; Morrison, 12; Rock Island, Broadway Ch., 11.88, Ruth's Bld.,

12.50; Central Ch., 2.30; Viola, 85 cts.; Princeton, 7.60, C.E., 11, Jr. C.E., 2, 78.98  
 SAGINAW.—Alpena, C.E., 3.00  
 St. PAUL.—Hastings, 2; St. Paul, Central Ch., Y.W.Bd., 25; 1st, 15; House of Hope Ch., 127.50; Dayton Ave. Ch., 42.57, C.E., 24.25; Macalester, Mrs. Hunt's Cl., 2; Children of Presbytery, 4.50, 242.82  
 SIOUX CITY.—Manilla, Jr. C.E., 1; Sioux City, Mr. and Mrs. Alexander Elliott, 500, 501.00  
 UTAH.—Brigham, 1; Mt. Pleasant, 1.85; Holmes Mem'l,

C.E., 1.10; Ogden, 3, C.E., 2.50; Salt Lake City, 3d, 9; Springfield, 80 cts., Jr. C.E., 14 cts., 19.39  
 WINONA.—Lanesboro, C.E., 1.50  
 MISCELLANEOUS.—A Minnesota Friend, 200.00  
 Total for month, \$859.97  
 Total since April 20, 3,126.18  
 Mrs. C. B. FARWELL, *Treas.*,  
 Chicago, June 20, 1899. Room 48, McCormick Block.

### Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1899.

\* Indicates summer offering for new missionaries. † Indicates Jubilee Offering.

BINGHAMTON.—Binghamton, 1st, 87.50; Floral Ave., C.E., 5; North, 2.50; Nichols, 1.10; Owego, 45, \$141.10  
 BOSTON, MASS.—Antrim, N. H., 10; Boston, 1st, 34, Y.L.S., 10, Bd., 5; East Boston Ch., 30, Y.L.S., 5, C.E., 6.25, Inter. C.E., 2.50, Jr. C.E., 2.50; Scotch, 20, C.E., 10; Hyde Pk., 1.80, C.E., 4.28; Londonderry, N. H., 4.13; Lonsdale, R. I., 1.25; Newburyport, 1st, 9; 2d, 22; Portland, Me., 5; Woonsocket, R. I., 2; Coll. at Ann. Meet., 21.74, 206.45  
 BROOKLYN.—Bay Ridge Ch., 4.67; Bethany, 10; Calvary, 11.81; Cuyler Chapel, 7.15; Grace, Y.P.S., 7; Greene Ave., 5.83; 1st, 14; Franklin Ave., 4.32; Mem'l, 26.28, Girls' Bd., 10, C.E., 12.50; Ross St., Y.L.C., 5; 2d, 3.19; South 3d St., 80.64, Y.L.S., 14.54, C.E., 5; Throop Ave., 20, C.E., 25; Westm'r, 7.91, Y. L. Guild, 4; Stapleton, S. I., 1st, 16.33, 295.17  
 BUFFALO.—Buffalo, Bethany, Jr. C.E., 5; Calvary, 27.77; North, 41.50, S.S., 30; West Ave., C.E., 5; Dunkirk, 1st, C. E., 15; Fredonia, C.E., 3.50; Lancaster, C.E., 5; Portville, Y.L.S., 25.50, C.E., 10; Tonawanda, C.E., 25, 193.27  
 CAYUGA.—Auburn, 1st, 25, \*50, 75.00  
 CHEMUNG.—Elmira, 1st, 21.70; North, 18.15, 39.85  
 GENEVA.—Bellona, †2; Camandaigua, †4.08, Persia Bd., †92 cts.; Dresden, †2.08; Geneva, 1st and North, †17; 1st, Y.L.S., †75 cts.; North, Y.L.S., †3.88; Naples, †2.50; Oaks Corners, †1.90; Ovid, †7; Penn Yan, 31, †4; Phelps, †87 cts.; Romulus, †2.63; Seneca, †3.15; Wide Awakes, †1.25; Seneca Castle, †4.95; Seneca Falls, †10; Shortsville, †1.06; Trumansburg, 28.50, †5.75; Waterloo, †2.50, C.E., 7.50; West Fayette, †2.23; Miscellaneous, †13 cts., 148.63  
 LYONS.—Lyons, 7.50; Newark, 27.43; Palmyra, C.E., 15, Jr. C.E., 12.50, 62.43  
 MORRIS AND ORANGE.—Morristown, South St., 156.25

NEW YORK.—New York, Central, Inter. C.E., 50, Jr. C.E., 45; First Union, 22; 14th St., C.E., 14.03; 4th Ave., 5; Harlem, 20, Helping Hands, 20; Good Shepherd, C.E., 10.67; Madison Ave., 45.33; Rutgers Riverside, C.E., 100; 13th St., 10; Tremont Ch., C.E., 30; University Place, Evening Branch, 25; Washington Heights, 10, \*30; West End, 25; Mrs. Wm. Mortimer, 60; Miss Jessie Prentice, 50, 572.03  
 NORTH RIVER.—Newburgh, Calvary, C.E., 5.00  
 ROCHESTER.—Avon, East, 8; Groveland, 13.50; Livonia, Jr. C.E., 5; Pittsford, 25; Rochester, Brick, Y.W.S., 50; Mem'l, C.E., 8.50; Third, Bd., 5, Infant Cl., 1.60; Sparta, 2d, 5, 121.60  
 SYRACUSE.—Amboy, Y. P. Cir., 4; Baldwinsville, 10, Y. L. Cir., 10; Canastota, Jr. C.E., 5; East Syracuse, 1; Hannibal, 8.20; Marcellus, 6; Syracuse, 1st, C.E., 155.50; 1st Ward, C.E., 53, 252.70  
 UTICA.—Boonville, 25, S. S. Miss. Soc., 10; Clinton, 30; Little Falls, 25; Lowville, 25; New Hartford, 13.28; Rome, Mrs. A. Ethridge, 25, C.E., 20; Utica, Bethany, Infant Bd., 55; 1st, 125, Mrs. Goldthwaite, 25; Mem'l, 25, Mrs. Curran, 25; Waterville, 110; Utica Branch, 25, 563.28  
 WESTCHESTER.—Brewster, S. E. Centre Ch., 12; New Rochelle, 2d, 18.75, Bd., 3.75; Peekskill, 2d, Jr. C.E., 5; Rye, 72.11; South Salem, 17.06; Yonkers, 1st, 60; Westm'r, 27.50, 216.17  
 MISCELLANEOUS.—Auburn, N. Y., Miss C. Willard, 650; Int. on Wheeler Fund, 100; Mrs. Joseph Greenleaf, 5, 755.00  
 Total, \$3,803.93  
 Total since April 1st, 8,671.87  
 Miss HENRIETTA W. HUBBARD, *Treas.*,  
 156 Fifth Ave., New York.

### Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending June 24, 1899.

AUSTIN.—San Antonio, Mad. Sq., 8.90; Pearsall, 5, \$13.90  
 CIMARRON.—El Reno, 5.50, C.E., 2.50; Purcell, 7.80, Jr. C.E., 16, 31.80  
 EMPORIA.—Emporia, Arund. Ave., C.E., 1.65; Wichita, 1st, 125, Mr. and Mrs. B. E. Rowler, 26.64, 153.29  
 NEOSHO.—Coffeyville, 2.50; Columbus, C.E., 2.50; Chetopa, 5, C.E., 1.84; Independence, 11.90, C.E., 13; Neosho Falls, 2, C.E., 1; Oswego, C.E., 5; Parsons, 9; Princeton, 10, 63.74  
 NORTH TEXAS.—Denison, 1st, 2.55  
 SEQUOYAH.—Muscooge, C.E., 2.50; Tahlequah, C. Brown Soc., 10; Contingent, 5.04, 17.54  
 St. LOUIS.—Hope, Salem Ch., 15; Ironton, 2.25; Kirkwood, 8.60, Jr. C.E., 10 cts., Golden Links, 1.34; Rock Hill, 30; St. Louis, Carondelet, Y.W.M.C., 5; Cote Brillante, 5; Clifton Heights, 2.30; 1st Ch., Pastor's Boys' Club, 4.50;

Gravois Miss., Jr. C.E., 1; Lafayette Pk., 33.73; Mem. Tabernacle, 4, Boys' Circle, 2.10, Girls' Circle, 1.50; Oak Hill Mission Bd., 5; 2d Ch., 88.18, "Wall Builders," 6.42; Wash. and Comp. Aves., 302.50; Mem'l, 15, Y.L.M.S., 20; West Ch., 100, 653.82  
 MISCELLANEOUS.—Refunded, 17.20; Interest, 7.50; Dr. McArthur's Outfit; Life Member, 10; St. Louis, Cote Brillante, 5; Clifton Heights, 5; Curby Mem'l, 5; 1st Ch., 15; North Ch., 5; Oak Hill Mission Bd., 5; 2d Ch., 20; Tyler Pl., 10; Wash. and Comp. Aves., "Whatsoever Club," 5; West Ch., 10; Kirkwood, 21, 140.70  
 Total for month, \$1,077.34  
 Total to date, 1,328.35  
 Mrs. Wm. BURG, *Treas.*,  
 June 24, 1899. 1756 Mo. Ave., St. Louis, Mo.

### Receipts of the Woman's Occidental Board of Foreign Missions to June 25, 1899.

BENICIA.—Napa, 10, C.E., 18.75; San Anselmo, 4.10; San Rafael, 20; Santa Rosa, C.E., 10; St. Helena, Jr. C.E., 50 cts.; Vallejo, 8, Jr. C.E., 1.25; Miscellaneous, Cash, 10, 882.60  
 LOS ANGELES.—Azusa, 59, C.E., 7; Beaumont, C.E., 50 cts.; Coronado, 5; El Cajon, C.E., 2; El Monte, 5; Fullerton, 5; Glendale, 3.35, C.E., 5.55; Long Beach, Young Ladies' Soc., 5; Los Angeles, 1st, 4.40, C.E., 3; 3d, 9.25, Jr. C.E., 4; Bethany, 5, Band, 3, C.E., 2.50; Bethesda, C.E., 2; Boyle Heights, 6, C.E., 4; Central, 5; Grandview, 5; Highland Pk., 10; Immanuel, 153.50, C.E., 5; Young L. Soc., 10; Ch. of Redeemer, 10; Chinese, Morrison Bd., 7.20; Spanish, 1.35; Monrovia, 4.50, C.E., 5; North Ontario, 1st, 3.50; Olive, 1; Ontario, Westm'r, 2.50; Orange, C.E., 5.25; Pacific Beach, 1.05; Palms, 5; Pasadena, 2d; Redlands, C.E., 7.50; Orange Blossoms, 10; Riverside, Arlington, 10, C.E., 6.25; Calvary, 7; San Bernardino, 13; San Diego, 20, C.E., 16.50; Santa Ana, 9.50; Santa Monica, 7.70; Tustin, C.E., 1.50; Westm'r, 5; Miscellaneous, Dr. S. F. Johnson, 5, 518.35  
 OAKLAND.—Alameda, 17, C.E., 6.25; Berkeley, 25.65; Haywards, 7.35; Mills College, Tolman Bd., 25; North Temescal, C.E., 2; Oakland, Brooklyn, 62.45, C.E., 8.75, Inter. C.E., 5, King's Daughters, 11.50; Centennial, 3.50; Union St., 25; Pleasanton, Jr. C.E., 5; South Berkeley, 1.35; West Berkeley, 1.15, C.E., 1.15, Jr. C.E., 6.53, 214.63  
 SACRAMENTO.—Chico, 7.55, C.E., 3.75; Colusa, 3; Dixon, 1.50, Elko, C.E., 1.40; Ione, C.E., 2; Placerville, 2, C.E., 1,

Inter. and Jr. C.E., 1; Red Bluff, 1.75, C.E., 7; Redding, 1.25, C.E., 1.75; Sacramento, 14th St., 4.20, C.E., 4, Jr. C.E., 75 cts.; Westm'r, 5.30, C.E., 1.65, 50.85  
 SAN FRANCISCO.—San Francisco, 1st, 43, C.E., 20, Inter. C.E., 1.90, Jr. C.E., 1.90; Calvary, 15, C.E., 15, Inter. C.E., 2.30; Franklin, 7.85, C.E., 2; Howard, 7.25; Lebanon, 4.50; Memorial, 1.50; Mizpah, 3.70, C.E., 1.75; Olivet, C.E., 2; St. John, 10.65; Trinity, 35.10, C.E., 5.85; Westm'r, 31.65, C.E., 7.45, 220.35  
 SAN JOSE.—Boulder Creek, C.E., 5; Cayucos, 15; Palo Alto, C.E., 3; San Jose, 1st, 35.70; 2d, 21.90, C.E., 7.50; San Luis Obispo, 2, Inter. C.E., 1.20; Santa Clara, 8; Templeton, C.E., 1.25, 100.55  
 SANTA BARBARA.—Los Olivos and Ballard, 1.70, Baby Bd., 1; Montecito, 1, C.E., 5; Santa Barbara, 21.10; Santa Paula, 5; Miscellaneous, Proceeds of Lectures of Rev. Mr. Waddell, 10.91; Nordhoff, 3.25, 48.96  
 STOCKTON.—Fresno, 1st, 14.45, Baby Bd., 2, C.E., 9; Merced, 10, C.E., 2; Modesto, 2.65, C.E., 5; Oakdale, 3; Orosl, 3.57; Sanger, 7.25; Stockton, Baby Bd., 2, 60.92  
 MISCELLANEOUS.—Miss S. Elsie Tyler, Athens, Ga., 4; Miss Janet Heenselwood, Edinburgh, Scot., 14.50, 18.50  
 Total since March 25, \$1,315.44  
 Mrs. E. G. DENNISTON, *Treas.*,  
 June 24, 1899. 920 Sacramento St., San Francisco, Cal.





## DATE DUE

<del>JAN 27 1985</del>			
<del>MAR 01 1985</del>			

